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MAHĀBHĀRATA  
BOOK THREE  
THE FOREST  
VOLUME FOUR

TRANSLATED BY  
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## SANSKRIT ALPHABETICAL ORDER

Vowels:	<i>a ā i ī u ī r ī l ī ī e ai o au m h</i>
Gutturals:	<i>k kh g gh n̄</i>
Palatals:	<i>c ch j jh n̄</i>
Retroflex:	<i>ʈ ʈh ɖ ɖh n̄</i>
Labials:	<i>p ph b bh m</i>
Semivowels:	<i>y r l v</i>
Spirants:	<i>ś ś s h</i>

## GUIDE TO SANSKRIT PRONUNCIATION

<i>a</i>	but	<i>k</i>	luck
<i>ā, â</i>	rather	<i>kh</i>	blockhead
<i>i</i>	sit	<i>g</i>	go
<i>ī, ī</i>	fee	<i>gh</i>	bighead
<i>u</i>	put	<i>n̄</i>	anger
<i>ū, ū</i>	boo	<i>c</i>	chill
<i>r̄</i>	vocalic <i>r</i> , American purdy or English pretty	<i>ch</i>	matchhead
<i>ṝ</i>	lengthened <i>r̄</i>	<i>j</i>	jog
<i>l̄</i>	vocalic <i>l</i> , able	<i>jh</i>	aspirated <i>j</i> , hedgehog
<i>e, ē, ī</i>	made, esp. in Welsh pro- nunciation	<i>n̄</i>	canyon
<i>ai</i>	bite	<i>ʈ</i>	retroflex <i>t</i> , try (with the tip of tongue turned up to touch the hard palate)
<i>o, ô, ô</i>	rope, esp. Welsh pronun- ciation; Italian <i>solo</i>	<i>ʈh</i>	same as the preceding but aspirated
<i>au</i>	sound	<i>ɖ</i>	retroflex <i>d</i> (with the tip of tongue turned up to touch the hard palate)
<i>m̄</i>	<i>anusvāra</i> nasalizes the pre- ceding vowel	<i>ɖh</i>	same as the preceding but aspirated
<i>h̄</i>	<i>visarga</i> , a voiceless aspira- tion (resembling English <i>h</i> ), or like Scottish <i>loch</i> , or an aspiration with a faint echoing of the preceding vowel so that <i>taih̄</i> is pro- nounced <i>taih̄i</i>	<i>n̄</i>	retroflex <i>n</i> (with the tip of tongue turned up to touch the hard palate)
		<i>t</i>	French <i>tout</i>
		<i>th̄</i>	tent hook

## MAHA·BHÁRATA – THE FOREST

<i>d</i>	<i>dinner</i>	<i>r</i>	trilled, resembling the Italian pronunciation of <i>r</i>
<i>dh</i>	<i>guildhall</i>	<i>l</i>	<i>linger</i>
<i>n</i>	<i>now</i>	<i>v</i>	<i>word</i>
<i>p</i>	<i>pill</i>	<i>ś</i>	<i>shore</i>
<i>ph</i>	<i>upheaval</i>	<i>ś</i>	retroflex <i>sh</i> (with the tip of the tongue turned up to touch the hard palate)
<i>b</i>	<i>before</i>	<i>s</i>	<i>hiss</i>
<i>bh</i>	<i>abhorrent</i>	<i>h</i>	<i>hood</i>
<i>m</i>	<i>mind</i>		
<i>y</i>	<i>yes</i>		

### CSL PUNCTUATION OF ENGLISH

The acute accent on Sanskrit words when they occur outside of the Sanskrit text itself, marks stress, e.g. Ramáyana. It is not part of traditional Sanskrit orthography, transliteration or transcription, but we supply it here to guide readers in the pronunciation of these unfamiliar words. Since no Sanskrit word is accented on the last syllable it is not necessary to accent disyllables, e.g. Rama.

The second CSL innovation designed to assist the reader in the pronunciation of lengthy unfamiliar words is to insert an unobtrusive middle dot between semantic word breaks in compound names (provided the word break does not fall on a vowel resulting from the fusion of two vowels), e.g. Maha·bhárata, but Ramáyana (not Rama·áyana). Our dot echoes the punctuating middle dot (·) found in the oldest surviving samples of written Sanskrit, the Ashokan inscriptions of the third century BCE.

The deep layering of Sanskrit narrative has also dictated that we use quotation marks only to announce the beginning and end of every direct speech, and not at the beginning of every paragraph.

### CSL PUNCTUATION OF SANSKRIT

The Sanskrit text is also punctuated, in accordance with the punctuation of the English translation. In mid-verse, the punctuation will not alter the *sandhi* or the scansion. Proper names are capitalized, as are the initial words of verses (or paragraphs in prose texts). Most Sanskrit

## CSL CONVENTIONS

metres have four “feet” (*pāda*): where possible we print the common *śloka* metre on two lines. The capitalization of verse beginnings makes it easy for the reader to recognize longer metres where it is necessary to print the four metrical feet over four or eight lines. In the Sanskrit text, we use French *Guillemets* (e.g. «*kva samcicīrṣub?*») instead of English quotation marks (e.g. “Where are you off to?”) to avoid confusion with the apostrophes used for vowel elision in *sandhi*.

Sanskrit presents the learner with a challenge: *sandhi* (“euphonic combination”). *Sandhi* means that when two words are joined in connected speech or writing (which in Sanskrit reflects speech), the last letter (or even letters) of the first word often changes; compare the way we pronounce “the” in “the beginning” and “the end.”

In Sanskrit the first letter of the second word may also change; and if both the last letter of the first word and the first letter of the second are vowels, they may fuse. This has a parallel in English: a nasal consonant is inserted between two vowels that would otherwise coalesce: “a pear” and “an apple.” Sanskrit vowel fusion may produce ambiguity. The chart at the back of each book gives the full *sandhi* system.

Fortunately it is not necessary to know these changes in order to start reading Sanskrit. For that, what is important is to know the form of the second word without *sandhi* (*pre-sandhi*), so that it can be recognized or looked up in a dictionary. Therefore we are printing Sanskrit with a system of punctuation that will indicate, unambiguously, the original form of the second word, i.e., the form without *sandhi*. Such *sandhi* mostly concerns the fusion of two vowels.

In Sanskrit, vowels may be short or long and are written differently accordingly. We follow the general convention that a vowel with no mark above it is short. Other books mark a long vowel either with a bar called a macron (ā) or with a circumflex (â). Our system uses the macron, except that for initial vowels in *sandhi* we use a circumflex to indicate that originally the vowel was short, or the shorter of two possibilities (*e* rather than *ai*, *o* rather than *au*).

When we print initial â, before *sandhi* that vowel was *a*

î or ê,	i
û or ô,	u
âi,	e

## MAHA·BHÁRATA – THE FOREST

$\hat{a}u$ ,	$o$
$\bar{a}$ ,	$\bar{a}$ (i.e., the same)
$\bar{i}$ ,	$\bar{i}$ (i.e., the same)
$\bar{u}$ ,	$\bar{u}$ (i.e., the same)
$\bar{e}$ ,	$\bar{i}$
$\bar{o}$ ,	$\bar{u}$
$\bar{ai}$ ,	$ai$
$\bar{au}$ ,	$au$
' , before <i>sandhi</i> there was a vowel <i>a</i>	

### FURTHER HELP WITH VOWEL SANDHI

When a final short vowel (*a*, *i* or *u*) has merged into a following vowel, we print ' at the end of the word, and when a final long vowel ( $\bar{a}$ ,  $\bar{i}$  or  $\bar{u}$ ) has merged into a following vowel we print " at the end of the word. The vast majority of these cases will concern a final *a* or  $\bar{a}$ .

Examples:

What before *sandhi* was *atra asti* is represented as *atr' āsti*

<i>atra āste</i>	<i>atr' āste</i>
<i>kanyā asti</i>	<i>kany" āsti</i>
<i>kanyā āste</i>	<i>kany" āste</i>
<i>atra iti</i>	<i>atr' ēti</i>
<i>kanyā iti</i>	<i>kany" ēti</i>
<i>kanyā īpsitā</i>	<i>kany" īpsitā</i>

Finally, three other points concerning the initial letter of the second word:

(1) A word that before *sandhi* begins with *r* (vowel), after *sandhi* begins with *r* followed by a consonant: *yatha" rtu* represents pre-*sandhi* *yathā rtu*.

(2) When before *sandhi* the previous word ends in *t* and the following word begins with *s*, after *sandhi* the last letter of the previous word is *c* and the following word begins with *ch*: *syāc chāstravit* represents pre-*sandhi* *syāt sāstravit*.

(3) Where a word begins with *h* and the previous word ends with a double consonant, this is our simplified spelling to show the pre-*sandhi*

## CSL CONVENTIONS

form: *tad hasati* is commonly written as *tad dhasati*, but we write *tadd hasati* so that the original initial letter is obvious.

## COMPOUNDS

We also punctuate the division of compounds (*samāsa*), simply by inserting a thin vertical line between words. There are words where the decision whether to regard them as compounds is arbitrary. Our principle has been to try to guide readers to the correct dictionary entries.

### EXAMPLE

Where the Deva-nágari script reads:

कुम्भस्थली रक्षतु वो विकीर्णसिन्दूररेणुद्विरदाननस्या।  
प्रशान्तये विघ्नतमश्छटानां निष्ठ्यूतबालातपपल्लवेव॥

Others would print:

kumbhasthalī rakṣatu vo vikīrṇasindūra|reṇur dviradānanasya /  
praśāntaye vighnatamaśchaṭānāṁ niṣṭhyūta|bālātapa|pallaveva //

We print:

Kumbha|sthali rakṣatu vo vikīrṇa|sindūra|reṇur dvirad’|ānanasya  
praśāntaye vighna|tamaś|chaṭānāṁ niṣṭhyūta|bāl’|ātapa|pallav” ēva.

And in English:

“May Ganésha’s domed forehead protect you! Streaked with vermillion dust, it seems to be emitting the spreading rays of the rising sun to pacify the teeming darkness of obstructions.”

“Nava-sáhasanka and the Serpent Princess” I.3 by Padma-gupta



## INTRODUCTION



“THE FOREST Book” (*Vana/parvan*)\* is the third book of the great Indian epic, the Maha-bhárata. The central narrative of the Maha-bhárata deals with the conflict between two sets of cousins, the Káuravas and the Pándavas (who are both the descendants of a ruler called Bharata), for the lordship of what is now an area of northwest India. In terms of this narrative, “The Forest Book” covers the twelve years of the Pándavas’ exile in the forest, a penalty imposed upon them by the Káuravas because they have lost a rigged dicing match.

Much of the material presented in the *Vana/parvan* is, however, tangential to that account, and the book has been described as a “storehouse of myths, legends and instructions of all sorts, told to relieve the tedium of life in the forest.”\* If that was the intention, then it must be counted successful beyond the frame of the narrative, since a number of these stories are now among the best known in Indian literature.\*

The present volume consists of the concluding four episodes of “The Forest Book”:<sup>\*</sup> “The Story of Rama” (*Rām’/ōpākhyāna*), “The Glorification of the Faithful Wife” (*Pati/vratā/māhātmya*),\* “The Robbing of the Earrings” (*Kundal’/āharaṇa/parvan*) and “About the Drilling Sticks” (*Āraṇeya/parvan*).

Although consecutive in the text, these episodes differ considerably from one another in character, and as a result they give some indication of the range, preoccupations and style of the Maha-bhárata as a whole. The first two episodes are stories told by the brahmin sage Markandéya to the exiled Pándava king Yudhi-shthira, who is feeling sorry for

himself, especially after the events surrounding the abduction of Dráupadi (*Kṛṣṇā*), the Pándavas' wife. The stories of Rama and Sávitri are therefore presented as morale-raising instances of, respectively, a hero overcoming even greater odds, and a virtuous wife who rescues her whole family. The third episode tells of how one of the Pándavas' main opponents (and unbeknownst to them, their older halfbrother),\* Karna, is tricked, and thereby weakened, by the god Indra acting on their behalf. "The Forest Book" concludes with a near-fatal encounter between the Pándavas and a personification of Dharma, the Law. This takes the form of a verbal contest, which is eventually won by Dharma's son, Yudhiṣthira—a victory that secures the Pándavas' ability to remain incognito during their thirteenth year in exile, an additional condition imposed by the Káuravas after the dic-ing match. This marks a major transition in the epic story and provides a bridge to the next book of the Maha·bhárata, "The Book of Viráta" (*Virāṭa/parvan*), in which the events of that final year are narrated.

THE STORY OF RAMA  
*Rām'ōpākhyāna* (3.273–292)

The basic narrative tells how Rama, having been dubiously exiled from his kingdom to the forest, suffers the abduction of his wife Sita at the hands of the demon Rávana. With the aid of his brother Lákshmana and an army of monkeys, Rama rescues her from her imprisonment in Lanka, kills Rávana and eventually regains his kingdom. There has been considerable debate about the relation of this condensed account of the story of Rama to that pre-

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sented at length in Valmíki's epic Ramáyana. Most current scholarship accepts the view that "the source of the *Rām' / ôpākhyāna* was a memorized version of the Ramáyana," probably drawn from the Northern recension of the latter prior to the completion of the Ramáyana as we now have it.\* Indeed, BROCKINGTON suggests that the completed version itself depends on the *Rām' / ôpākhyāna*, with each epic having been, by turns, the source of the other.\* It is not surprising, therefore, that there are instances where the two narratives diverge, where material is rearranged, and where differences in detail and emphasis are evident.

One difference in emphasis between the *Rām' / ôpākhyāna* and the finalized Ramáyana concerns the depiction of Rama.\* With the exception of a brief episode where he is apparently presented as an incarnation of Vishnu (276.5), the Maha-bhárata's version of the story portrays Rama as a heroic, human figure. Indeed, the fact that Rama can, as a human, overcome his misfortune is precisely the point that Markandéya is trying to make when he tells the story to Yudhi-shthira, in an attempt to encourage similar resilience in the Pándava hero.

Other differences of emphasis concern the comparatively greater interest shown by the *Rām' / ôpākhyāna* in the details of the battle, and in the treatment of Sita. Because the *Rām' / ôpākhyāna* is not aware of the *Uttara/kānda* of the Ramáyana,\* the contentious episodes of Rama's banishment of his wife after their return to Ayódhya, at the prompting of public opinion, and her subsequent final disappearance into the earth, are both absent from the Maha-bhárata's version of the story.

What is present, however, is a scene in which Rama, comparing Sita to an “oblation licked by a dog” (291.13), rejects her on the ground that she has, willy-nilly, been polluted by Rávana’s touch. At this point, Sita, supported by the gods, offers a spirited defense of herself, and Rama agrees to take her back, but without the ordeal by fire that is required of her in the Ramáyana. In due course husband and wife proceed together to Ayódhya. As SCHARF has pointed out,\* the parallel that the Maha·bhárata apparently intends to draw between Yudhi·shthira and Rama on the one hand, and *Kṛṣṇā* (alias Dráupadi) and Sita on the other, is therefore hardly exact,\* since Yudhi·shthira harbors no doubts at all about *Kṛṣṇā*’s purity, and is full of regret for her abduction and distress. In fact, while he is clearly supposed to draw strength from the example of Rama, Yudhi·shthira evidently imagines no such inspiring correspondence between his own wife and Sita,\* since he goes on to ask if there has ever been a wife so pure and devoted as *Kṛṣṇā* (293.3). And in response, it is not to Sita that Markandéya turns as an exemplar, but to Sávitri.

### THE GLORIFICATION OF THE FAITHFUL WIFE *Pativrata/māhātmya* (293–299)

This section of the “The Forest Book,” otherwise known after its heroine as “The Story of Sávitri,” is one of the best-known episodes in the epic, and has been widely admired both in India and beyond.

Gustav Holst, for instance, composed a chamber opera on the theme of the devoted wife Sávitri, who proves herself a match for death and brings her husband Sátyavat back to

## INTRODUCTION

life. Holst omitted what, in the Indian context, is perhaps as significant: Sávitri causes her father-in-law's eyesight to be restored, and ensures that her father has a hundred sons to continue the lineage.

Whereas the Western (and Christian) tradition is concerned with the redemptive power of love, the Indian is as much, or more, preoccupied with Dharma, "the Law." It is Sávitri's demonstrable knowledge of Dharma—right behavior in the right context, in accordance with universal principles—that convinces Yama (Death) to release Sátyavat and to grant her other requests. Dharma, in Sávitri's own words, "is the essential thing,"\* "the eternal duty,"\* known and acted upon by "the wise."

Clearly, Sávitri herself is one of the wise, but it is the nature of her dharma as a woman that, without a husband, she is incomplete, effectively "dead."\* By saving her husband she thereby saves herself. It is this double peril (more than double, if the wider effect on parents and parents-in-law is to be taken into account) which makes Sávitri's encounter with Yama so crucial and so dramatically compelling.

While the parallel with Dráupadi as savior of the Pán-davas frames "The Glorification of the Faithful Wife" and accounts for its inclusion in the Maha-bhárata as a whole, it needs no special justification when it comes to its own merits. In contrast to the compressed and sometimes breathless narrative of "The Story of Rama," the story of Sávitri unfolds with considerable charm and attention to detail, effortlessly evoking familial relationships and the life of various ascetic and exiled groups in the forest. Its reputation as a distinctive work of literature is fully deserved.

THE ROBBING OF THE EARRINGS  
*Kuṇḍal'āharāṇa/parvan (300–310)*

The earrings referred to in the title of this section belong to Karna, a major ally of Duryódhana and the Káuravas, although, as is shown in this episode (and as later becomes clear to the protagonists themselves), he is actually the Pándavas' older half brother.\* Yudhi·shthira is concerned that, by virtue of his earrings and armor, Karna cannot be killed in battle. Indra (Shakra) undertakes to benefit the Pándavas by disguising himself as a brahmin and begging the earrings. Karna's father, the Sun (Surya), tries to preempt the "robbery" by warning his son of Indra's intention (300–302). Karna, however, cannot refuse a mendicant brahmin or break his vow to give alms, and he exchanges his immortality-conferring earrings for the single use of an infallible spear (310).

In this way he weakens himself and ensures his eventual death at the hands of his archrival, the Pándava hero Árjuna, who is also Indra's son.

Karna is presented here as conforming to the duty (*dharma*) of a perfect warrior (*kṣatriya*) in his devotion to brahmins, and in being the donor par excellence.\* Given that he is supposed to come from a *sūta* family—i.e., one of mixed, and therefore inferior, caste—this warrior behavior is seemingly ironic. However, embedded at the heart of the tale of the robbing of the earrings, there is the story of Karna's true parentage, and of his adoption after his real mother, Kunti (Pritha), has had to cast him adrift (303–309). This provides what, in literary terms, is probably the most striking

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passage in the entire episode, Kunti's lament for her baby son as she launches him, Moses-like, onto the waters of the Ashva River (308.10–21).

### ABOUT THE DRILLING STICKS

*Āraṇeya/parvan (311–315)*

The drilling sticks in question are the two sticks used by a brahmin to light his ritual fires in the forest. After the sticks are carried off on the antlers of a deer, the brahmin asks the five Pándava brothers to retrieve them and thereby save the ritual. The brothers set off, but are thwarted. Tired and thirsty, each in turn approaches a pond to drink. There they are challenged by the voice of a yaksha (a tree spirit) to answer its questions before they drink, on pain of death. All the brothers, except for Yudhiṣthira, ignore the yaksha, drink from the pond, and fall down dead. Yudhiṣthira, however, allows himself to be questioned at length by the yaksha about the nature of the world and its denizens. Knowing all the answers, precisely because he is so well versed in dharma (the way things are), he is rewarded with his brothers' resurrection. The yaksha then reveals itself to be Yudhiṣthira's father, the personification of the Law (Dharma). He returns the drilling sticks to the brahmin, and guarantees the Pándavas' anonymity during their forthcoming yearlong stay in the court of King Viráta. With brahmin blessings ringing in their ears, the brothers and their wife, *Kṛṣṇā* (Dráupadi), prepare to quit the forest and start their thirteenth year in exile.

The yaksha's questions, which occupy the bulk of this episode, almost all belong to a category of verbal puzzle

known as *praśna*. In this they link themselves to a lengthy speculative tradition that reaches back through the Upani-shads. As SHULMAN puts it:\*

*Both questions and answers tend to the metaphysical, with the latent center of meaning—the ultimate reality that is the true object of the quest—usually present only as a suggested power situated somewhere between the two explicit poles of the contest.*

The exchanges between the yaksha and Yudhi-shthira culminate in a well-known set of questions and responses (313.114–118) about the nature of worldly existence.\* The yaksha asks:

*Who is happy? What is quite extraordinary? What is the path? And what is the news?*

Ever-present are the twin powers of time and death. Dharma may seem opaque, but that is because our experience is opaque. The highest dharma in such circumstances is, in Yudhi-shthira's view, compassion (313.129). His father approves, and returns his brothers to life. Like Sávitri, the Pándava king has used his knowledge and wisdom—his mastery of Dharma—to gain a reprieve. Beyond this, Yudhi-shthira's answers demonstrate that beguiling mixture of the universal and the particular which exemplifies the Ma-ha·bhárata's underlying poetic power—a power that has the potential to speak to common human concerns across cultures and centuries. It is the aim of this translation to realize at least some of that potential.

## INTRODUCTION

### NOTES

- 1 Referred to as the *Āraṇyaka/parvan* in the Critical Edition.
- 2 BROCKINGTON, J. *The Sanskrit Epics* (Leiden: Brill, 1998), p. 30.
- 3 Which is not to say that they may not have existed in other forms before the Maha-bhárata was compiled.
- 4 *Adhyāyas* 273–315 of the edition of the Maha-bhárata used as the basis for this volume: *The Mahābhāratam with the Bharata Bhava-deepa Commentary of Nīlakanṭha*, RAMACHANDRASHASTRI KINJAWADEKAR, ed. (Poona: Chitrashala Press, 1929–36; repr. New Delhi: Oriental Book Reprint Corporation, 1978; 2nd ed. 1979). Vol. 3 *Vana Parva*. The differences between this text and that constituting the Critical Edition are mostly trivial. The most notable variance is the retention by KINJAWADEKAR of some verses that the editors of the Critical Edition relegate to the critical apparatus or the Appendix, most extensively in the Aranéya-parvan (“About the Drilling Sticks”).
- 5 Referred to as “The Story of Sávitri” (*Sāvity/upākhyāna*) in the Critical Edition.
- 6 To be precise, he is the older half brother of the three eldest Pán-davas, viz. Yudhiṣṭhīra, Bhima and Ārjuna, since, in Kunti, they share the same mother.
- 7 BROCKINGTON, JOHN *The Sanskrit Epics* (Leiden: Brill, 1998), p. 474.
- 8 Ibid. p. 477. See BROCKINGTON pp. 473–77 for a summary of views about the relationship of the two accounts, and some treatment of the principal divergences.
- 9 The difference between the two versions on this point is, however, perhaps not as great as is sometimes suggested, given that the core story in the Ramáyana shows little interest itself in a significant equation of Rama and Vishnu, as, for instance, pointed out by PETER SCHARF, *Rāmopākhyāna—The Story of Rāma in the Mahābhārata* (London: Routledge Curzon, 2003), pp. 5–6.

- 10 Clearly a late addition to the text as we now have it.
- 11 SCHARF, p. 15.
- 12 No doubt as a result of the interplay between the two epics.
- 13 Perhaps, as MADELEINE BIARDEAU suggests, Yudhi·shthira finds Si-ta too passive in comparison to the woman who has saved them all (*Le Mahābhārata* Tome 1 (Éditions du Seuil: Paris, 2002), p. 727.)
- 14 297.24, 25: *dharmam... pradhānam.*
- 15 297.35: *dharmah sanātanah.*
- 16 297.52.
- 17 See note 6, above.
- 18 As Madeleine Biardeau points out (*Le Mahābhārata* Tome 1 (Éditions du Seuil: Paris, 2002), p. 751).
- 19 DAVID SHULMAN, *The Wisdom of Poets: Studies in Tamil, Telugu, and Sanskrit* (Oxford University Press: New Delhi, 2001), p. 43. In a chapter entitled “The Yaksā’s Questions” (pp. 40–62), SHULMAN discusses at length the formulation of the *yaksha*’s puzzles, and what may underlie them.
- 20 These verses provide another example of a well-known passage that has been omitted from the main text of the Critical Edition of the Maha·bhārata (although it is recorded in the Appendix). Consequently, VAN BUITENEN did not translate it.

## INTRODUCTION

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MAHA·BHÁRATA BOOK 3  
THE STORY OF RAMA

JANAMEJAYA uvāca:

273.I **E**VAM HRTĀYĀM KRṢNĀYĀM prāpya kleśam anuttamam  
ata ūrdhvam nara|vyāghrāḥ kim akurvata Pāṇḍavāḥ?

VAIŚAMPĀYANA uvāca:

Evam Kṛṣṇām mokṣayitvā vinirjitya Jayadratham  
āśām cakre muni|gaṇair dharma|rājo Yudhiṣṭhirāḥ.  
Teṣām madhye maha”|ṛṣīnām śrīṇvatām anuśocatām  
Mārkaṇḍeyam idam vākyam abravīt Pāṇḍu|nandanaḥ:

YUDHIṢṬHIRA uvāca:

Bhagavan deva’|ṛṣīnām tvam khyāto bhūta|bhaviṣya|vit  
saṃśayam paripṛcchāmi chindhi me hṛdi saṃsthitam.

5 Drupadasya sutā hy eṣā vedi|madhyāt samutthitā  
ayonijā mahā|bhāgā snuṣā Pāṇḍor mah”|ātmanah.  
Manye kālaś ca balavān\* daivam ca vidhi|nirmitam  
bhavitavyam ca bhūtānām yasya n’ āsti vyatikramah,  
Imām hi patnīm asmākam dharma|jñānām dharma|cāriṇīm  
saṃsprśed idṛśo bhāvah śuciṁ stainyam iv’ ānṛtam.  
Na hi pāpaṁ kṛtam kim cit karma vā ninditam kva cit  
Draupadyā brāhmaṇeṣy eva dharmaḥ su|carito mahān.

JANAM·EJAYA said:

**S**O, AFTER THE UNPARALLELED trouble that came with 273.1 Krishná's\* abduction, what did those tigerish men, the Pándavas, do next?

VAISHAM·PÁYANA said:

When, in this fashion, he had freed Krishná, and conquered Jayad·ratha, Yudhi·shthira, the Law-king, sat down with a company of sages. In the midst of those attentive and sympathetic seers, Pandu's son said this to Markandéya:

YUDHI·SHTHIRA said:

Lord, among the gods and the seers you are celebrated for your knowledge of the past and the future—I implore you to slice through a doubt stuck in my heart:

This is Drúpada's daughter: she wasn't born from a womb, 5 she sprang from the middle of the sacrificial altar. She is the virtuous daughter-in-law of great-souled Pandu. I believe that time is powerful and destiny is subject to rules, and that, for human beings, what has to be cannot be side-stepped, since such an event could touch this wife of ours, who knows the Law and acts in accordance with it. It is like a false charge of theft brought against a pure man. For Drúpada's daughter has performed no evil at all, and has nowhere done anything for which she could be blamed. Indeed, she has well carried out the great Law in respect of brahmins.

Tām jahāra balād rājā mūḍha|buddhir Jayadrathah.  
tasyāḥ samharaṇāt pāpāḥ śirasāḥ keśa|pātanam

10 Parājayam ca samgrāme sa|sahāyah samāptavān.  
pratyāhṛtā tath” āsmābhir hatvā tat Saindhavaṇ balam.  
Tad dāra|haraṇām prāptam āsmābhir avitarkitam -  
duḥkhaś c’ āyam vane vāso mṛgayāyām ca jīvikā  
Hiṁsā ca mṛga|jātīnām van’|āukobhir van’|āukasām,  
jñātibhir vipravāsaś ca mithyā|vyavasitair ayam.\*  
Asti nūnam mayā kaś cid alpa|bhāgyataro narah?  
bhavatā dṛṣṭa|pūrvo vā śruta|pūrvo ’pi vā bhavet?

MĀRKANDEYA uvāca:

274.1 Prāptam apratimām duḥkham Rāmeṇa Bharata’|ṛṣabha  
rakṣasā Jānakī tasya hṛtā bhāryā balīyasā.  
Āśramād rākṣas’|ēndreṇa Rāvaṇena durātmanā  
māyām āsthāya tarasā hatvā gṛdhram Jatāyuṣam.  
Pratyājahāra tām Rāmaḥ Sugrīva|balam āśritaḥ  
baddhvā setum samudrasya dagdhvā Laṅkām śitaiḥ śaraiḥ.

YUDHIṢTHIRA uvāca:

Kasmin Rāmaḥ kule jātaḥ? kim|vīryaḥ? kim|parākramāḥ?  
Rāvaṇaḥ kasya putro vā? kim vairām tasya tena ha?  
5 Etan me bhagavan sarvam samyag ākhyātum arhasi.  
śrotum icchāmi caritām Rāmasy’ ākliṣṭa|karmanāḥ.

MĀRKANDEYA uvāca:

Ajo nām” ābhavad rājā mahān Ikṣvāku|vamśajah,  
tasya putro Daśarathah śaśvat svādhyāyavāñ śuciḥ.  
Abhavaṁs tasya catvāraḥ putrā dharm’|ārtha|kovidāḥ  
Rāma|Lakṣmaṇa|Śatruघnā Bharataś ca mahā|balah.

The muddy-minded king, Jayad-ratha, abducted her by force; and because of her abduction the wicked man had his hair lopped from his head, and with his fellows was defeated in battle. With the slaughter of the Sáindhava army we have recovered her; the abduction of our wife happened without warning. This life in the forest is a misery; we live by hunting—violence by forest-dwellers to forest-dwelling species. And this exile is at the hands of relatives determined to be false. Is there really anyone more wretched than I? Has your lordship seen, or even heard of, such a man before?

MARKANDÉYA said:

Bull of the Bharatas, Rama suffered immeasurably. His wife, the daughter of Jánaka, was forcibly abducted from the hermitage by a powerful demon—the evil-minded Rávana, lord of demons—who used his magical power, and killed the vulture Jatáyu. Relying on Sugríva's army, Rama took her back by building a bridge across the ocean and, with his keen arrows, burning Lanka.

YUDHI-SHTHIRA said:

Into which family was Rama born? What kind of hero was he? How bold? Whose son was Rávana? What was his quarrel with him? Tell me all of this properly, lord. I want to hear about the deeds of Rama, whose actions were tireless.

MARKANDÉYA said:

There was a great king called Aja, born into Ikshváku's line. His son, Dasha-ratha, was pure, and always reciting the Veda. He had four sons, experts in the Law and the way of the world: Rama, Lákshmana, Shatru-ghna and Bharata the mighty. Rama's mother was Kausályá, but Kaikéyi was

Rāmasya mātā Kausalyā Kaikeyī Bharatasya tu  
 sutau Lakṣmaṇa|Śatrughnau Sumitrāyāḥ param|tapau.  
 Videha|rājo Janakaḥ Sītā tasy' ātma|jā vibho  
 yām cakāra svayam tvaṣṭā Rāmasya mahiṣīm priyām.

10 Etad Rāmasya te janma Sītāyāś ca prakīrtitam.  
 Rāvaṇasy' āpi te janma vyākhyāsyāmi jan'ēśvara.

Pitā|maho Rāvaṇasya sākṣād devaḥ Prajāpatih  
 svayam|bhūḥ sarva|lokānām prabhuḥ sraṣṭā mahā|tapāḥ.  
 Pulastyo nāma tasy' āśīn mānaso dayitah sutah  
 tasya Vaiśravaṇo nāma gavi putro 'bhavat prabhuḥ.  
 Pitaram sa samutsṛjya pitā|maham upasthitah.  
 tasya kopāt pitā rājan sasari' ātmānam ātmanā.  
 Sa jajñe Viśravā nāma tasy' ātm'ārdhena vai dvijaḥ  
 pratīkārāya sa|krodhas tato Vaiśravaṇasya vai.

15 Pitā|mahas tu prīt'|ātmā dadau Vaiśravaṇasya ha  
 amaratvam dhan'ēśatvam loka|pālatvam eva ca  
 Īśānena tathā sakhyam putram ca Nalakūbaram  
 rāja|dhānī|niveśam ca Laṅkām rakṣo|gaṇ'|ānvitām.  
 Vimānam Puṣpakam nāma kāma|gam ca dadau prabhuḥ  
 yakṣāṇām ādhipatyam ca rāja|rājatvam eva ca.

### MĀRKANDEYA uvāca:

275.1 Pulastyasya tu yaḥ kroḍhād ardha|deho 'bhavan munih  
 Viśravā nāma sa|kroḍhaḥ sa Vaiśravaṇam aikṣata.  
 Bubudhe tam tu sa|kroḍham pitaram rākṣas'ēśvarah  
 Kuberas tat|prasād'|ārtham yataste sma sadā nr̥pa.

Bharata's. Lákshmana and Shatru·ghna were the enemy-incinerating sons of Sumítra. Jánaka was the king of Vidéha. His daughter, my lord, was Sita, whom the creator himself made to be Rama's beloved queen. I have told you of the birth of Rama and Sita; I shall tell you about Rávana's birth too, lord of the people. 10

Rávana's grandfather was the god Praja·pati himself, the self-existent, the great ascetic lord and creator of all the worlds. His beloved son, born from his mind, was called Pulástya. He in turn had a mighty son, Vaishrávana, born from a cow, who, abandoning his father, looked after his grandfather. Angry, his father created a self from himself, my king. Out of half of the self he was born, in fury, as the twice-born called Víshravas to revenge himself on Vaishrávana. But, pleased with Vaishrávana, his grandfather 15 gave him immortality, lordship of wealth, protectorship of a quarter, friendship with Ishána, a son, Nala·kúbara, and the royal seat and dwelling place of Lanka, full of troops of demons; he also gave a vehicle called Púshpaka, lord, which would go anywhere he wished, and the lordship of the *yakshas*, and sovereignty over kings.

MARKANDÉYA said:

The sage called Víshravas, who came in fury from half 275.1 of Pulástya's body, looked angrily on Vaishrávana. But the king of demons, Kubéra, knew that his father was angry, and ever tried to calm him, King.

Sa rāja|rājo Laṅkāyām nyavasan nara|vāhanah  
 rākṣasīḥ pradadau tisrah pitur vai paricārikāḥ.  
 Tās tadā tam mah”|ātmānaṁ samtoṣayitum udyatāḥ  
 ṣṭiṁ Bharata|śārdūla nṛtya|gīta|viśāradāḥ.

5 Puṣpotkaṭā ca Rākā ca Mālinī ca viśām pate  
 anyonya|spardhayā rājañ śreyas|kāmāḥ sumadhyamāḥ.  
 Sa tāsām bhagavāṁs tuṣṭo mah”|ātmā pradadau varān  
 loka|pāl’|ōpamān putrān ek’|āikasyā yath”|ēpsitān.  
 Puṣpotkaṭāyām jajñāte dvau putrau rākṣas’|eśvarau  
 Kumbhakarṇa|daśa|grīvau balen’ apratimau bhuvi.  
 Mālinī janayām āsa putram ekam Vibhīṣaṇam,  
 Rākāyām mithunaṁ jajñe Kharah Śūrpaṇakhā tathā.  
 Vibhīṣaṇas tu rūpeṇa sarvebhyo ’bhyadhiko ’bhavat  
 sa babbhūva mahā|bhāgo dharma|goptā kriyā|ratiḥ.  
 10 Daśa|grīvas tu sarvesām śreṣṭho rākṣasa|pumgavah  
 mah”|ōtsāho mahā|vīryo mahā|sattva|parākramah.  
 Kumbhakarṇo balen’ āsīt sarvebhyo ’bhyadhiko yudhi  
 māyāvī raṇa|śauṇḍaś ca raudraś ca rajanī|caraḥ.  
 Kharo dhanuṣi vikrānto Brahma|dviṭ piśit’|āśanah,  
 siddha|vighna|karī c’ āpi raudrī Śūrpaṇakhā tadā.  
 Sarve Veda|vidah śūrāḥ sarve sucarita|vratāḥ  
 ūṣuḥ pitrā saha ratā Gandhamādana|parvate.

Tato Vaiśravaṇaṁ tatra dadṛśur nara|vāhanam  
 pitrā sārdham samāśinam ṣuddhyā paramayā yutam.

15 Jāt’|āmarṣās tatas te tu tapase dhṛta|niścayāḥ  
 Brahmāṇam toṣayām āsur ghoreṇa tapasā tadā.  
 Atiṣṭhad eka|pādena sahasram parivatsarān  
 vāyu|bhakṣo daśa|grīvah pañc’|āgnih susamāhitah.

This king of kings, his vehicle a man, lived in Lanka; he gave three demonesses as servants to his father. Then, Bharata tiger, skilled in song and dance, they took pains to satisfy that great-souled seer—slender-waisted Pushpótka- 5 ta, Raka and Málini, competing with each other, lord of the people, wanting the best. Pleased, the great-souled lord gave them gifts: sons like world-guardians, as each desired. Two sons were born to Pushpótakata: lords of the demons, Kum-bha-karna and ten-necked Rávana, unequalled on earth in their strength. Málini bore one son, Vibhíshana; Raka bore the twins, Khara and the girl Shurpa-nakha. Now Vibhíshana exceeded them all in beauty. He was most fortunate, a protector of the Law, who delighted in ritual. But the ten-necked one was the best of them all—a bull of a demon, full of energy, virility, courage and character. Kumbha-karna surpassed all with his strength in a fight; he had magical powers, he was drunk on battle—a wild night-ranger. Khara was good with the bow, a flesh-eating brahmin-hater; and Shurpa-nakha was a wild balk to ascetics. They were all Veda-knowing warriors who performed their vows well. Devoted to him, they lived with their father on Mount Gandha-mádana.

Then they saw Vaishrávana, who has a man as his vehicle, at one with stupendous prosperity, sitting there with their father.

Indignant, they thereupon made a definite resolve to 15 practice asceticism. And so they satisfied Brahma with their terrible austerities. The ten-necked Rávana stood on one foot for a thousand years, eating nothing but the wind,

Adhahśayī Kumbhakarṇo yat'āhāro yata|vrataḥ.  
 Vibhīṣaṇaḥ śīrṇa|parṇam ekam abhyavahārayan  
 Upavāsa|ratiḥ dhīmān sadā janya|parāyaṇaḥ  
 tam eva kālam ātiṣṭhat tīvram tapa udāra|dhīḥ.  
 Kharah Śūrpaṇakhā c' āiva teṣāṁ vai tapyatāṁ tapaḥ  
 paricaryāṁ ca rakṣāṁ ca cakratur hrṣṭa|mānasau.

20 Pūrṇe varṣa|sahasre tu śiraś chittvā daś'ānanaḥ  
 juhoty agnau durādharṣas, ten' ātuṣyaj jagat|prabhuḥ.  
 Tato Brahmā svayam gatvā tapasas tān nyavārayat  
 pralobhya vara|dānena sarvān eva pṛthak pṛthak.

BRAHM” ÔVĀCA

«Prīto 'smi vo nivartadhvam varān vṛṇuta putrakāḥ.  
 yad yad iṣṭam ṛte tv ekam amaratvam tath” āstu tat.  
 Yad yad agnau hutam sarvam śiras te mahad|ipsayā  
 tath” āiva tāni te dehe bhaviṣyanti yathā purā.  
 Vairūpyam ca na te dehe kāma|rūpa|dharas tathā  
 bhaviṣyasi raṇe 'rīṇāṁ vijetā na ca samśayah.»

RĀVANA uvāca:

25 «Gandharva|dev'āsurato yakṣa|rākṣasatas tathā  
 sarpa|kimnara|bhūtebhyo na me bhūyāt parābhavah.»

in the middle of five fires, completely concentrated. Kum-bha-karna lay on the ground, limiting his food, stringent in his vows. Vibhíshana subsisted on just the one mangled leaf—delighting in fasting, wise, noble-minded, focussed on muttered recitations, he was intent at that time on the most exacting asceticism. With happy hearts, Khara and Shurpa-nakha served and protected them as they performed their ascetic practices.

But after a thousand years, the ten-headed Rávana, so 20 hard to attack, struck off his head and offered it to the fire. This pleased the lord of the universe. So Brahma himself arrived and made them stop their asceticism, tempting them all with individual gifts.

BRAHMA said:

“I am pleased with you, my little sons. Stop now, and choose some gifts. With the single exception of immortality, whatever you want shall be yours. If heads of yours have been fully offered into the fire out of a desire for something great, thanks to that desire, they shall be rejoined to your body, as before. Your body shall not be misshapen, and you shall assume any shape you wish. And you will conquer your enemies in battle—be in no doubt about that.”

RÁVANA said:

“May *gandhárvas*, gods, anti-gods, *yakshas*, demons, ser- 25 pents, *kim-naras* and ghosts not defeat me.”

BRAHM” ÔVĀCA

«Ya ete kīrtitāḥ sarve na tebhyo ’sti bhayaṁ tava  
ṛte manusyād bhadram te tathā tad vihitam mayā.»

MĀRKANDEYA uvāca:

Evam ukto daśa|grīvas tuṣṭah samabhavat tadā,  
avamene hi durbuddhir manusyān puruṣ’|ādakah.

Kumbhakarṇam ath’ ôvāca tath” āiva prapitā|mahaḥ  
sa vavre mahatīm nidrām tamasā grasta|cetanaḥ.

«Tathā bhaviṣyat’ īty» uktvā Vibhīṣaṇam uvāca ha  
«varaṁ vṛṇiṣva putra tvam prīto ’sm’ īti» punah punah.

VIBHĪṢAṄA uvāca:

30 «Param’|āpad|gatasy’ āpi n’ ādharme me matir bhavet  
aśikṣitam ca bhagavan Brahm’|āstram pratibhātu me.»

BRAHM” ÔVĀCA

«Yasmād rākṣasa|yonau te jātasy’ āmitra|karṣana  
n’ ādharme dhiyate buddhir amaratvam dadāmi te.»

MĀRKANDEYA UVĀCA:

Rākṣasas tu varaṁ labdhvā daśa|grīvo viśām pate  
Laṅkāyāś cyāvayām āsa yudhi jitvā dhan’|īsvaram.  
Hitvā sa bhagavāḥ Laṅkām āviśad Gandhamādanam  
gandharva|yaks’|ānugato rākṣaḥ|kimpuṣuṣaiḥ saha.

BRAHMA said:

“None of those you have named shall endanger you—only a man. Honor to you! I have ordained it so.”

MARKANDÉYA said:

Addressed in this way, the ten-necked Rávana was satisfied. For the bad-minded man-eater despised human beings.

Then the great-grandfather addressed Kumbha·karna in a similar way. His consciousness was enveloped in darkness—he chose a deep sleep.

“Let it be so!” he said. To Vibhíshana he said repeatedly: “I am pleased, my son. Choose a gift.”

VIBHÍSHANA said:

“Even in the most extreme adversity, may my thought not 30 contravene the Law, and may the Brahma weapon appear to me without the need for instruction, my lord.”

BRAHMA said:

“Thinner of enemies, although you were born in a demon’s womb, because your mind is not engrossed in Lawlessness, I give you immortality!”

MARKANDÉYA said:

But lord of the people, once the ten-headed demon had obtained his gift, he beat the lord of wealth in battle and toppled him from Lanka. The lord left Lanka and went to Gandha·mádána, accompanied by *gandhárvas*, *yakshas*, demons and *kim·púrushas*.

Vimānam Puṣpakaṁ tasya jahār' ākramya Rāvaṇah.  
śaśāpa tam Vaiśravaṇo: «na tvām etad vahiyati.

35 Yas tu tvām samare hantā tam ev' āitad vahiyati  
avamanya gurum mām ca kṣipram tvam na bhaviyasi.»

Vibhīṣaṇas tu dharm' |ātmā satām dharmam anusmaran  
anvagacchan mahā|rāja śriyā paramayā yutah.

Tasmai sa bhagavāṁs tuṣṭo bhrātā bhrātre dhan' |ēśvarah  
sainā|patyam dadau dhīmān yakṣa|rākṣasa|senayoh.

Rākṣasāḥ pursuś' |ādāś ca piśācāś ca mahā|balāḥ  
sarve sametya rājānam abhyaśīñcan daś' |ānanam.

Daśa|grīvaś ca daityānām devānām ca bal' |ōtkaṭaḥ  
ākramya ratnāny aharat kāma|rūpī viham|gamah.

40 Rāvayām āsa lokān yat tasmād Rāvaṇa ucyate.  
daśa|grīvah kāma|balo devānām bhayam ādadhat.

MĀRKANDEYA uvāca:

276.1 Tato Brahma' |ṛṣayah sarve Siddhā deva|rāja' |ṛṣayas tathā  
havya|vāham puras|kritya Brahmāṇam śaraṇam gatāḥ.

AGNIR uvāca:

«Yo 'sau Viśravasah putro daśa|grīvo mahā|balāḥ  
avadhyo vara|dānena kṛto bhagavatā purā.  
Sa bādhate prajāḥ sarvā viprakārair mahā|balāḥ,  
tato nas trātu bhagavan n' ânyas trātā hi vidyate.»

Rávana attacked, and captured his aerial vehicle Púshpaka. Vaishrávana cursed him: “It won’t carry you! The man 35 who shall kill you in battle is the only one it will carry. And since you have slighted me, an elder, you shall soon be dead!”

But supremely radiant Vibhíshana, the soul of the Law, remembering the Law of the good, followed Vaishrávana, great king. Pleased, his thoughtful brother, the lordly king of wealth, gave his brother the generalship of the *yaksha* and demon armies. The man-eating demons and mighty *pisháchas* all gathered together and consecrated ten-headed Rávana as king. And bursting with strength, assuming whatever shape he willed, roaming the skies, the ten-necked one attacked the *daityas* and the gods, and took their wealth.

He was called Rávana because he made the worlds cry 40 out.\* Ten-necked and headstrong, he spread terror among the gods.

MARKANDÉYA said:

Then the brahmin seers, the Siddhas, the gods and royal 276.1 seers, placed the oblation-bearer (Fire) in front of them, and went to Brahma for refuge.

FIRE said:

“That mighty ten-necked son of Víshravas cannot be killed because, earlier, your lordship gave him a gift. That powerhouse is subjugating all creatures through his hostile actions. So save us, lord, we can find no other savior.”

## BRAHM” ÔVĀCA

«Na sa dev’|âsuraiḥ śakyo yuddhe jetum vibhāvaso  
 vihitam tatra yat kāryam abhitas tasya nigrahe.  
 5 Tad|artham avatīrṇo ’sau man|niyogāc catur|bhujah  
 Viṣṇuh praharatām śresthah, sa tat karma kariṣyati.»

## MĀRKANDEYA uvāca:

Pitā|mahas tatas teṣām saṁnidhau Śakram abravīt:  
 «sarvair deva|ganaiḥ sārdham sambhavadhvam mahī|tale.  
 Viṣṇoh sahāyān ṛkṣīṣu vānarīṣu ca sarvaśah  
 janayadhvam sutān vīrān kāma|rūpa|bal’|ānvitān..»  
 Tato bhāg’|ānubhāgena deva|gandharva|dānavāḥ  
 avatartum mahīm sarve mantrayām āsur añjasā.

Teṣām samakṣam gandharvīm Dundubhīm nāma nāmataḥ  
 śaśāsa varado devo «gaccha deva|kāry’|ārtha|siddhaye.»

10 Pitā|maha|vacah śrutvā gandharvī Dundubhī tataḥ  
 Mantharā mānuṣe loke kubjā samabhavat tadā.  
 Śakra|prabhṛtayaś c’ āiva sarve te sura|sattamāḥ  
 vānara’|rkṣa|vara|strīṣu janayām āsur ātmajān.  
 Te ’nvavartan pitṛn sarve yaśasā ca balena ca  
 bhettāro giri|śringāṇām śāla|tāla|śil”|āyudhāḥ  
 Vajra|saṁhananāḥ sarve sarve c’ āugha|balāś tathā  
 kāma|vīrya|balāś c’ āiva sarve yuddha|viśāradāḥ  
 Nāg’|āyuta|sama|prāṇā vāyu|vega|samā jave  
 yatr’|ēcchaka|nivāsāś ca ke cid atra van’|āukasah.

BRAHMA said:

“O Fire, gods and anti-gods cannot defeat him in battle. This is a case where what has to be done to subdue him has been ordained. It is for that purpose that four-armed 5 Vishnu, the best assailant, has descended at my request. He shall do the deed.”

MARKANDÉYA said:

Then, in their presence, the grandfather\* said to Shakra: “Take birth on the face of the earth with all the hosts of the gods. On female bears and monkeys all of you must generate heroic sons to be Vishnu’s companions, able to assume any shape at will.” Then the gods, *gandhárvas* and *dánavas* all determined how to descend quickly to the earth with various fractions of themselves.

In their presence, the gift-giving god instructed a *Gandhárvi* called Dúndubhi to set out for the successful execution of the gods’ purpose. Then, having heard the grandfather’s word, the *Gandhárvi* Dúndubhi became the hunchback Mánthara in the world of men. And all those fine gods, from Shakra down, generated offspring on the foremost female monkeys and bears. They all took after their fathers in fame and strength, splinters of mountain peaks, armed with *shala* trees, palms and stones; all were as hard as diamonds, as strong as torrents, all were deft in battle, with the power and strength they desired. Their life-force was equal to that of ten thousand elephants, they had the speed of the wind; some lived where they liked, some dwelt here in the forest.

15 Evam vidhāya tat sarvam bhagavāl loka|bhāvanaḥ  
 Mantharām bodhayām āsa yad yat kāryam yathā yathā.  
 Sā tad|vacah samājñāya tathā cakre mano|javā  
 itaś c' ētaś ca gacchantī vaira|samādhukṣaṇe ratā.

YUDHIṢTHIRA uvāca:

277.1 Uktam bhagavatā janma Rām'ādīnām pṛthak pṛthak  
 prasthāna|kāraṇam Brahman śrotum icchāmi kathyatām.  
 Katham Dāśarathī vīrau bhrātarau Rāma|Lakṣmaṇau  
 samprasthitau vane Brahma Maithilī ca yaśasvinī?

MĀRKANDEYA uvāca:

Jāta|putro Daśarathah prītimān abhavan nṛpa  
 kriyā|ratiḥ dharma|rataḥ satatam vṛddha|sevitā.  
 Krameṇa c' āsyā te putrā vyavardhanta mah"āujasah  
 Vedeṣu sarahasyeṣu dhanur|vedeṣu pāragāḥ.  
 5 Carita|brahmacaryās te kṛta|dārāś ca pārthiva  
 yadā tadā Daśarathah prītimān abhavat sukhi.  
 Jyeṣṭho Rāmo 'bhavat teṣām ramayām āsa hi prajāḥ  
 mano|haratayā dhīmān pitur hṛdaya|nandanaḥ.

Tataḥ sa rājā matimān matv"ātmaṇam vayo 'dhikam  
 mantrayām āsa sacivair dharmajñaiś ca purohitaiḥ.  
 Abhiṣekāya Rāmasya yauva|rājyena Bhārata  
 prāpta|kālam ca te sarve menire mantri|sattamāḥ.  
 Lohit'ākṣam mahā|bāhūm matta|mātaṅga|gāminam  
 dīrgha|bāhūm mah"ōraskam nīla|kuñcita|mūrdhajam

With all that ordered, the lordly creator of the world 15 made clear to Mánthara what kinds of things she was to do and in what kinds of ways. Then, understanding his command, she acted quick as thought, going hither and thither, intent on stoking up hostility.

YUDHI-SHTHIRA said:

Your lordship has related the birth of Rama and the others 277.1 individually. I should like, brahmin, to hear the reason for their departure. Tell me, brahmin, how were Rama and Lá-kshmana, the heroic sons of Dasha-ratha, banished to the forest with the radiant princess of Míthila?

MARKANDÉYA said:

Dasha-ratha, delighting in ritual, devoted to the Law, ever the servant of his elders, was pleased, my king, with the birth of his sons. And over time these sons of his grew very energetic; they were well versed in the Vedas and their mysteries, and in the treatises on archery. And when, my 5 king, their period of Vedic study was complete, and they had taken wives, Dasha-ratha was pleased and happy. The eldest of them was called Rama, because he delighted the people; intelligent, he gladdened his father's heart with his charm.

Then the wise king, realizing that he was growing old, consulted his ministers and Law-knowing priests. And all those excellent advisers thought, Bhárata, that the time had come to consecrate Rama as crown prince. Red-eyed, great-armed, striding like a rutting elephant, long-armed, broad-chested, with dark curling hair, shining in splendor, a hero, 10 not to be outdone by Shakra in battle, fully conversant with every law, Brihas-pati's equal in thought, his subjects

10 Dīpyamānam śriyā vīram Śakrād anavaram raṇe  
 pāragam sarva|dharmaṇām Bṛhaspati|samam matau  
 Sarv’|ānurakta|prakṛtim sarva|vidyā|viśāradam  
 jit’|ēndriyam amitrāṇām api dṛṣṭi|mano|haram  
 Niyantāram asādhūnām goptāram dharma|cāriṇām  
 dhṛtimantam anādhṛṣyam jetāram aparājitat  
 Putram rājā Daśarathah Kausaly”|ānanda|vardhanam  
 saṃdṛṣya paramām pṛitim agacchat Kuru|nandana.

Cintayamś ca mahā|tejā guṇān Rāmasya vīryavān  
 abhyabhāṣata «bhadram te!» pṛiyamāṇah purohitam:  
 15 «Adya Puṣyo niśi brahman  
 puṇyam yogam upaisyati  
 saṃbhārāḥ saṃbhriyantām me  
 Rāmaś c’ opanimantryatām.»

Iti tad rāja|vacanam pratiśruty’ ātha Mantharā  
 Kaikeyīm abhigamy’ ēdām kāle vacanam abravīt.  
 «Adya Kaikeyi daurbhāgyam rājñā te khyāpitam mahat.  
 āśīviṣas tvām saṃkruddhaś caṇḍo daśatu durbhage.  
 Subhagā khalu Kausalyā yasyāḥ putro ’bhisekṣyate  
 kuto hi tava saubhāgyam yasyāḥ putro na rājya|bhāk?»  
 Sā tad vacanam ājñāya sarv’|ābharaṇa|bhūṣitā  
 vedī|vilagna|madhy” ēva bibhratī rūpam uttamam  
 20 Vivikte patim āsādyā hasant” īva śuci|smitā  
 praṇayaṁ vyañjayant” īva madhuraṁ vākyam abravīt:  
 «Satya|pratijñā yan me tvām kāmam ekaṁ nisṛṣṭavān  
 upākuruṣva tad rājams tasmān mucyasva saṃkaṭāt!»

were completely devoted to him. He was skilled in every branch of knowledge, he was in control of his senses, even his enemies were pleased to see him. He was a check on the wicked, a protector of the Law-abiding, firm, unassailable, a conqueror, unconquered—beholding such a son, adding to Kausálya's joy, King Dasha-ratha became very happy, delight of the Kurus.

Dwelling on Rama's qualities, the most lustrous and heroic king was pleased, and addressed his priest: “Be blessed! Tonight, brahmin, the Pushya asterism enters an 15 auspicious conjunction. Prepare my equipment, and invite Rama.”

Hearing the king's words, Mánthara went to Kaikéyi and said this in due time: “Kaikéyi, today the king has revealed your great misfortune! Miserable woman, may you be bitten by a cruel and enraged venomous snake! Fortunate indeed is Kausálya, whose son will be consecrated. Where is your good fortune when your son has no share in the kingdom?” Understanding what she meant, she dressed herself in all her jewelry—her figure so wonderful, her waist as slender as the curved center of the sacrificial altar—and approached 20 her husband in private, as though amused, smiling sweetly. Seeming affectionate, she spoke the honied words:

“King, true to your word, grant the one wish you gave me. Free yourself from that obligation!”

## RĀJ” ôvāca

«Varaṁ dadāni te hanta tad gṛhāṇa yad icchasi  
 avadhyo vadhyatāṁ ko ’dya? vadhyah ko ’dya vimucyatāṁ?  
 Dhanaṁ dadāni kasy’ âdya? hriyatāṁ kasya vā punah?  
 brāhmaṇaḥ svād ih’ ânyatra yat kiṁ cid vittam asti me.  
 Pṛthivyāṁ rāja|rājo ’smi cāturaḥ varṇasya rakṣitā.  
 yas te ’bhilaṣitah kāmo brūhi kalyāṇi mā ciram»

25 Sā tad vacanam ājñāya parigṛhya nar’|ādhipam  
 ātmano balam ājñāya tata enam uvāca ha:

«Ābhiṣecanikam yat te Rām’|ārtham upakalpitam  
 Bharatas tad avāpnotu, vanam gacchatu Rāghavah.»

Sa tad rājā vacaḥ śrutvā vipriyam dāruṇ’|ōdayam  
 duḥkh’|ārto Bharataḥ śreṣṭha na kiṁ cid vyājahāra ha.  
 Tatas tath” ôktam pitaram Rāmo vijñāya vīryavān  
 vanam pratasthe dharm’|ātmā, rājā satyo bhavatv iti.

Tam anvagacchal lakṣmīvān dhanuṣmālī Lakṣmaṇas tadā  
 Sītā ca bhāryā bhadram te Vaidehī Janak’|ātmajā.

30 Tato vanam gate Rāme rājā Daśarathas tadā  
 samayujyata dehasya kāla|paryāya|dharmaṇā.

Rāmam tu gatam ājñāya rājānam ca tathā gatam  
 ānāyya Bharataṁ devī Kaikeyī vākyam abravīt:

«Gato Daśarathaḥ svargam, vanaḥsthau Rāma|Lakṣmaṇau.  
 gṛhāṇa rājyam vipulam kṣemam nihata|kanṭakam.»

The KING said:

“I shall give you your gift, indeed! Whatever you wish, you shall receive. What innocent shall be executed today? What criminal shall now be freed? To whom shall I grant wealth today? Or from whom shall I remove it? All the riches on earth are mine—apart from the property of the brahmins. I am the king of kings on earth, the guardian of the four classes. Don’t hesitate, beautiful woman, tell me: what pleasure is your desire?”

Taking in that speech, she embraced the lord of men; 25 then, realizing her power, she said to him:

“Let Bhárata receive the consecration prepared for Rama, and let Rágava\* go to the forest.”

On hearing that disagreeable, depressing request, the king was overcome with misery, best of Bharatas, and said nothing at all. But then, understanding what his father had been asked, heroic Rama, the soul of the Law, set out for the forest, so that the king might be true to his word.

Then the majestic Bowman Lákshmana followed him, as did, bless her, his wife Sita, princess of Vidéha, daughter of Jánaka. After Rama had gone to the forest, King Da- 30 sha-ratha was subject to the law of the body—the passage of time.

So perceiving that Rama had gone and that the king had passed away, Queen Kaikéyi sent for Bhárata and said this:

“Dasha-ratha has gone to heaven. Rama and Lákshmana are in the forest. Seize the vast kingdom; it has been secured, the sting has been removed!”

Tām uvāca sa dharm’|ātmā: «nṛśaṁsaṁ bata te kṛtam  
patiṁ hatvā kulaṁ c’ ēdam utsādya dhana|lubdhayā.  
Ayaśah pātayitvā me mūrdhni tvam kula|pāṁsane  
sakāmā bhava me mātar!» ity uktvā praruroda ha.

35 Sa cāritram viśodhy’ âtha sarva|prakṛti|saṁnidhau  
anvayād bhrātaram Rāmam vinivartana|lālasah.  
Kausalyām ca Sumitrām ca Kaikeyīm ca suduḥkhitaḥ  
agre prasthāpya yānaiḥ sa Śatrughna|sahito yayau.  
Vasiṣṭha|Vāmadevābhyām vipraiś c’ ânyaiḥ sahasraśah  
paura|jānapadaiḥ sārdham Rām’|ānayana|kāṅkṣayā.  
Dadarśa Citrakūṭa|sthām sa Rāmam saha|Lakṣmaṇam  
tāpasānām alamkāram dhārayantam dhanur|dharam.

Visarjitaḥ sa Rāmeṇa pitur vacana|kāriṇā  
Nandigrāme ’karod rājyam puras|kṛty’ âsyā pāduke.  
40 Rāmas tu punar āśaṅkyā paura|jānapad’|āgamam  
praviveśa mah”|āraṇyam Śarabhaṅg’|āśramam prati.  
Satkṛtya Śarabhaṅgam sa Daṇḍak’|āraṇyam āśritaḥ.  
nadīm Godāvarīm ramyām āśritya nyavasat tadā.  
Vasatas tasya Rāmasya tataḥ Śūrpaṇakhā|kṛtam  
Kharen’ āśī mahad vairam Janasthāna|nivāsinā.  
Rakṣ”|ārtham tāpasānām ca Rāghavo dharma|vatsalah  
caturdaśa|sahasrāni jaghāna bhuvi rākṣasān.  
Dūṣaṇam ca Kharam c’ āiva nihatya sumahā|balau  
cakre kṣemam punar dhīmān dharm’|āraṇyam sa Rāghavah.

That soul of the Law said to her: “Alas, you have done a cruel thing! Because of your lust for wealth, you have killed your husband and ruined this family. You have brought down disgrace on my head, family-wrecker. I hope you’re satisfied, mother!” So saying, he wept.

Then, before all the subjects, he cleared his conduct of suspicion, and went after his brother Rama, hoping to make him return. Sending Kausályá, Sumítra and Kaikéyi in front with vehicles, he went along, most sorrowfully, with Shatru-<sup>35</sup>ghna, Vasíshtha, Vama-deva and thousands of other brahmins, and with townsmen and countryfolk as well, in the hope of bringing Rama back.

He saw Rama with Lákshmana on Mount Chitra-kuta, carrying his bow, and wearing the insignia of ascetics.

Sent away by Rama, who was honoring his father’s pledge, he made his kingdom in Nandi-grama, placing his sandals\* in front of him. But Rama, fearing that the townsmen and <sup>40</sup> countryfolk would come again, entered the great forest near to Shara-bhangá’s hermitage. After honoring Shara-bhangá, he continued to the Dándaka forest and the beautiful Go-dávari River, where he settled down.

Then, while Rama was living there, he fell into a great conflict, brought about by Shurpa-nakha, with Khara, who lived in Jana-sthana. Then Rágava,\* who cared for the Law, killed fourteen thousand demons on earth to protect the ascetics. And by killing the exceptionally powerful Dú-shana and Khara, the wise Rágava made the forest of the Law secure again.

45 Hateṣu teṣu rakṣaḥsu tataḥ Śūrpaṇakhā punaḥ  
 yayau nikṛtta|nās”|āuṣṭhī Laṅkām bhrātūr niveśanam.  
 Tato Rāvaṇam abhyetya rākṣasī duḥkha|mūrchitā  
 papāta pādayor bhrātuh samśuṣka|rudhir”|ānanā.

Tām tathā vikṛtām dṛṣṭvā Rāvaṇaḥ krodha|mūrchitāḥ  
 utpāpāt’ āsanāt kruddho dantair dantān upasprśan.  
 Svān amātyān visṛjy’ ātha vivikte tām uvāca saḥ:

«ken’ āsy evaṁ kṛtā bhadre mām acinty’ āvamanya ca?  
 Kaḥ śūlam tīkṣṇam āsādya sarva|gātrair niṣevate?  
 kaḥ śirasy agnim ādāya viśvastah svapate sukham?  
 50 Āśīviṣam ghorataram pādena sprśat’ iha kaḥ?  
 simhaṁ kesariṇam kaś ca daṁṣṭrāyām sprśya tiṣṭhati?»  
 Ity evaṁ bruvatas tasya srotobhyas tejaso ’rciṣaḥ  
 niścerur dāhyato rātrau vṛkṣasy’ ēva sva|randhrataḥ.

Tasya tat sarvam ācakhyau bhaginī Rāma|vikramam  
 Khara|Dūṣaṇa|saṁyuktam rākṣasānām parābhavam.  
 Sa niścītya tataḥ kṛtyam svasāram upasāntvya ca  
 ūrdhvam ācakrame rājā vidhāya nagare vidhim.  
 Trikūṭam samatikramya Kāla|parvatam eva ca  
 dadarśa makar’|āvāsaṁ gambhīr’|oḍaṁ mah”|oḍadhim.  
 55 Tam atīty’ ātha Gokarṇam abhyagacchad daś’|ānanāḥ  
 dayitam sthānam avyagram śūla|pāṇer mah”|ātmanāḥ.  
 Tatr’ ābhyaगacchan Mārīcaṁ pūrv’|āmātyam daś’|ānanāḥ  
 purā Rāma|bhayād eva tāpasyam samupāśritam.

And when those demons had been slain, Shurpa-na- 45  
kha, her nose and lips sliced, went to Lanka, the home  
of her brother. Weighed down with grief, the demoness  
approached Rávana and fell at her brother's feet, her face  
covered in dry blood.

Seeing her so mutilated, Rávana, blinded by rage, leaped  
from his seat, incensed and grinding his teeth. Dismissing  
his ministers, he asked her in private:

“Who, without remembering or regarding me, did this  
to you, dear sister? Who, getting hold of a sharp spike,  
uses it on all his limbs? Who lights a fire on his head, and  
then relaxes and sleeps easy? Who among us pokes a terrible 50  
venomous snake with his foot? Who, having touched the  
tooth of the maned lion, stands still?” As he spoke, brilliant  
flames shot from his pores as from a hollow tree burning  
at night.

His sister told him the whole tale of Rama's valor—the  
defeat of the demons, and of Khara and Dúshana. Then the  
king resolved what had to be done: he consoled his sister, set  
up the rule of law in the city, and stepped up into the sky.  
He stepped beyond Mount Tri-kuta and Mount Kala, and  
saw the great deep ocean, where the sea monsters live. Then 55  
ten-headed Rávana crossed it and went toward Go-karna,  
the beloved, safe haven of the great-souled trident-bearer.\*  
There, ten-headed Rávana approached Marícha, who had  
once been his minister, but had since resorted to a life of  
asceticism from fear of Rama.

## MĀRKAÑDEYA uvāca:

278.1 Mārīcas tv atha saṃbhrānto dṛṣṭvā Rāvaṇam āgatam  
pūjayām āsa satkāraih phala|mūl'ādibhis tataḥ.

Viśrāntam c' āinam āśinam anvāśināḥ sa rākṣasāḥ  
uvāca prasṛtam vākyam vākyajñō vākyajkovidam:

«Na te prakṛtimān varṇaḥ. kaccit kṣemam pure tava?  
kaccit prakṛtayah sarvā bhajante tvām yathā purā?

Kim ih' āgamane c' āpi kāryam te rākṣas' īśvara?  
kṛtam ity eva tad viddhi yady api syāt su|duṣkaram.»

5 Šāsamsa Rāvaṇas tasmai tat sarvam Rāma|ceṣṭitam  
samāsen' āiva kāryāṇi krodh' āmarṣa|samanvitah.

Mārīcas tv abravīc chrutvā samāsen' āiva Rāvaṇam:  
«alaṁ te Rāmam āśādyā vīryajñō hy asmi tasya vai.  
Bāṇa|vegam hi kas tasya śaktah soḍhum mah" ītmanah?  
pravrajyāyām hi me hetuh sa eva puruṣa|rṣabhaḥ.  
Vināśa|mukham etat te ken' ākhyātam durātmanā?»

tam uvāc' ātha sakrodho Rāvaṇaḥ paribhartsayan:  
«Akurvato 'smad|vacanam syān mṛtyur api te dhruvam!»

Mārīcaś cintayām āsa: «viśiṣṭān maraṇam varam.

10 Avaśyam maraṇe prāpte kariṣyāmy asya yan matam.»  
tatas tam pratyuvāc' ātha Mārīco rākṣasām varam:  
«Kim te sāhyam mayā kāryam kariṣyāmy avaśo 'pi tat.»

tam abravīd daśa|grīvo: «gaccha Sītām pralobhaya  
Ratna|śrīngo mṛgo bhūtvā ratna|citra|tanū|ruhaḥ.  
dhruvam Sītā samālakṣya tvām Rāmaṁ codayiṣyati.  
Apakrānte ca Kākutsthe Sītā vaśyā bhaviṣyati.  
tām ādāy' āpaneṣyāmi. tataḥ sa na bhaviṣyati,  
Bhāryā|viyogād durbuddhir. etat sāhyam kuruṣva me!»

MARKANDÉYA said:

So Marícha, when he saw Rávana arriving, was agitated, 278.1 and greeted him with offerings, such as fruit and edible roots. Sitting next to his resting guest, the demon knew how to talk, and he spoke eloquently to the other skilled orator:

“This is not your normal color. Is your city safe? Do all your subjects love you as before? And what, lord of demons, is your purpose in coming here? Whatever the difficulty, consider it done.” Rávana, filled with frustration and anger, 5 told him all that Rama had accomplished and, summarily, what needed to be done.

But, on hearing this, Marícha said tersely to Rávana: “Give up attacking Rama—I am one who knows his power. Who can withstand the impact of that great-souled man’s arrows? That bull of a man is the reason I became an ascetic. What evil soul has shown you this gateway to destruction?”

Then Rávana answered him in an angry and threatening manner: “Refusing to do what I ask will certainly mean death for you!”

Marícha thought: “It’s better to die at the hands of a superior being. Since death is certain, I shall do as he wishes.” 10 So Marícha answered the greatest of demons: “I shall do whatever I can to help you, albeit unwillingly.”

The ten-necked Rávana said to him: “Go and tempt Sita. Become a deer with bejewelled antlers, its hide covered in dazzling gems. When Sita has seen you, she will certainly incite Rama. And when Kakútstha\* has departed, Sita will be in my power. Then, when I have captured her and carried her away, he shall be no more, the fool, because he’s separated from his wife. Assist me in this way!”

ity evam ukto Mārīcaḥ kṛtv” ôdakam ath’ ātmanaḥ.

15 Rāvaṇaṁ purato yāntam anvagacchat su|duḥkhitah.  
 tatas tasy’ āśramaṁ gatvā Rāmasy’ ākliṣṭa|karmaṇah  
 Cakratus tad yathā sarvam ubhau yat pūrva|mantritam.  
 Rāvaṇas tu yatir bhūtvā muṇḍah kuṇḍī tri|daṇḍa|dhṛk  
 Mṛgaś ca bhūtvā Mārīcas tam deśam upajagmatuh.  
 darśayām āsa Mārīco Vaidehīm mṛga|rūpa|dhṛk.  
 Codayām āsa tasy’ ārthe sā Rāmam vidhi|coditā.  
 Rāmas tasyāḥ priyam kurvan dhanur ādāya satvaraḥ  
 Rakṣ”|ārthe Lakṣmaṇam nyasya prayayau mṛga|lipsayā.  
 sa dhanvī baddha|tūṇīrah khaḍga|godh’|āṅguli|travān.

20 Anvadhāvan mṛgam Rāmo Rudras tārā|mṛgam yathā.  
 so ’ntarhitah punas tasya darśanam rākṣaso vrajan  
 Cakarṣa mahad adhvānam. Rāmas tam bubudhe tataḥ.  
 niśā|caram viditvā tam Rāghavaḥ pratibhānavān.  
 Amogham śaram ādāya jaghāna mṛga|rūpiṇam.  
 sa Rāma|bān’|ābhīhataḥ kṛtvā Rāma|svaram tadā:  
 «Hā Sīte Lakṣmaṇ’ ēty!» evam cukros’ ārta|svareṇa ha.  
 śuśrāva tasya Vaidehī tatas tām karuṇām giram.  
 Sā prādravat yataḥ śabdas, tām uvāc’ ātha Lakṣmaṇah:  
 «alam te śaṅkayā bhīru ko Rāmam prahariṣyati?

25 Muhūrtād drakṣyase Rāmam bhārtāram tvam śuci|smite!»  
 ity uktvā sā prarudatī paryāśāṅkata Lakṣmaṇam.  
 Hatā vai strī|svabhāvena śukla|cāritra|bhūṣaṇam  
 sā tam paruṣam ārabdhā vaktum sādhvī pati|vratā:

So addressed, Marícha performed the water offering for himself,\* and followed sorrowfully after Rávana. Arriving 15 at the hermitage belonging to Rama, the man whose actions are unblemished, the two of them then did everything as previously planned. So, Rávana, having become a shaven-headed renouncer, complete with a water pot and three staves, and Marícha, having turned himself into a deer, they approached that place. Marícha, in the deer's form, showed himself to the princess of Vidéha.\* Driven by precept, she incited Rama to follow it. To do as she desired, Rama quickly took his bow, and, installing Lákshmana as her protector, set out to catch the deer. Like Rudra after the stellar deer,\* so 20 Rama, a Bowman equipped with quiver, sword, arm-guards and finger-guards, pursued the beast.

The demon disappeared, then showed himself again. Shifting about, he led him a long way. Then Rama recognized him. Knowing him to be a creature of the night, quick-witted Rághava took an infallible arrow and felled the one who had disguised himself as a deer.

Then, hit by Rama's arrow, he put on Rama's voice, crying, "Oh, Sita, Lákshmana!" in a pained tone. Hearing his heartbreak cry, the princess of Vidéha rushed in the direction of the sound. Then Lákshmana said to her: "Don't be afraid, timid woman. Who shall strike Rama? Shortly, 25 you shall see Rama, your husband, sweet-smiling woman!" Spoken to in this way, she started crying: overtaken by her woman's nature, she suspected Lákshmana, the paragon of pure conduct. That good, devoted wife began to abuse him:

«N’ āiṣa kāmo bhaven mūḍha yam tvam prārthayase hṛdā.  
apy aham ūastram ādāya hanyām ātmānam ātmanā.

Pateyam giriśringād vā viṣeyam vā hut’āśanam,  
Rāmaṇ bhartāram utsrjya na tv aham tvām katham cana  
Nihīnam upatiṣṭheyam śārdūlī kroṣṭukam yathā.»  
etādṛśam vacah ūrtvā Lakṣmaṇah priya|Rāghavah.

30 Pidhāya karṇau sadvṛttah prasthito yena Rāghavah.  
sa Rāmasya padam gṛhya prasāra dhanur|dharah.

Avīlakṣmaṇo bimb’oṣṭīm prayayau Lakṣmaṇas tadā.  
etasminn antare rakṣo Rāvaṇah pratyadṛśyata  
Abhavyo bhavya|rūpeṇa bhasmac|channa iv’ ānalah  
yati|veṣa|praticchanno jihīṛsus tām aninditām.  
Sā tam ālakṣya samprāptam dharmajñā Janak’|ātmajā  
nimantrayām āsa tadā phala|mūl’|āśan’|ādibhiḥ.

Avamanya tataḥ sarvam sva|rūpam pratipadyata  
sāntvayām āsa Vaidehīm iti rākṣasa|puṇḍgavah:  
35 «Sīte rākṣasa|rājo ’ham Rāvaṇo nāma viśrutah.  
mama Laṅkā purī nāmnā ramyā pāre mah”|ōdadheḥ.  
Tatra tvam nara|nārīṣu śobhiṣyasi mayā saha  
bhāryā me bhava suśronī! tāpasam tyaja Rāghavam!»

Evam|ādīni vākyāni ūrtvā tasy’ âtha Jānakī  
pidhāya karṇau suśronī «m” āivam ity» abravīd vacah:  
«Prapated dyauḥ sa|nakṣatrā pṛthivī śakalī|bhavet  
śaityam agnir iyān n’ āham tyajeyam Raghu|nandanam.  
Katham hi bhinna|karaṭam padminaṇ vana|gocaram  
upasthāya mahā|nāgām kareṇuh sūkaram spr̄śet?

“This desire locked in your heart cannot happen, fool! I would rather take a sword and kill myself, I would rather throw myself from a mountain peak, or walk into the fire, than ever give up my husband, Rama, and attend on you, low man, like a tigress on a jackal.” Hearing this speech, Lákshmana, who was devoted to Rágava,\* shut his ears, 30 and set out, the virtuous man, as Rágava had; in Rama’s footsteps, he ran with his bow in hand.

So Lákshmana went, without glancing at the woman whose lips were like the *bimba* fruit. At the same time, the demon Rávana appeared—the impious in a pious form, hidden beneath an ascetic’s apparel, like a fire covered in ashes, hoping to abduct that blameless woman. Seeing him arrive, Jánaka’s Law-knowing daughter invited him to a meal of roots and fruits, and other things.

But despising all that, the bullish demon reverted to his own form, and made up to the princess of Vidéha: “Sita, I 35 am the famed king of the demons, Rávana. My delightful city, called Lanka, is on the far shore of the great ocean. There, among the most beautiful men and women, you shall shine alongside me. Be my wife, fair-hipped woman! Abandon Rágava the ascetic!”

Hearing these and similar words from him, fair-hipped Jánaki shut her ears, and said: “Don’t say such a thing! May the sky and the stars fall down, the earth shatter to pieces, may fire burn cold—I would not abandon the delight of Raghu.\* For having attended on the great, forest-ranging, mottled, split-templed bull elephant, how can the elephant cow touch a pig? How I wonder, could any woman 40

40 Katham hi pītvā mādhvīkam pītvā ca madhu|mādhavīm lobham sauvīrake kuryān nārī kā cid? iti smare.\*»

Iti sā tam samābhāṣya pravives' āśramam tataḥ  
krodhāt prasphuramāṇ' āuṣṭī vighunvānā karau muhuḥ.  
Tām abhidrutyā suśronīm Rāvaṇāḥ pratyasēdhayat,  
bhartsayitvā tu rūkṣeṇa svareṇa gata|cetanām  
Mūrdhaljeṣu nijagrāha ūrdhvam ācakrame tataḥ.  
tām dadarśa tadā gr̄dhydro Jaṭāyur giri|gocaraḥ  
rudatīm «Rāma Rām' ēti» hrīyamāṇām tapasvinīm.

MĀRKANDEYA uvāca:

279.1 Sakhā Daśarathasy' āsīj Jaṭāyur Aruṇ'|ātmajah  
gr̄dhra|rājō mahā|vīraḥ Sampātir yasya sodaraḥ.  
Sa dadarśa tada Sītām Rāvaṇ' āṅka|gatām snuṣām  
sa|krodhō 'bhyadravat pakṣi Rāvaṇām rākṣas'|ēśvaram.  
Ath' āinam abravīd gr̄dhydro: «muñca muñcasva Maithilīm!  
dhriyamāṇe mayi kathaṁ hariṣyasi niśā|cara?  
Na hi me mokṣyase jīvan yadi n' ôtsṛjase vadhuṁ!»

uktv" āivam rākṣas'|ēndram tam cakarta nakharair bhṛṣam.  
5 Pakṣa|tuṇḍa|prahāraiś ca śataśo jarjari|kṛtaḥ  
cakṣāra rudhiraṁ bhūri giriḥ prasravaṇair iva.  
Sa vadhyamāno gr̄dhreṇa Rāma|priya|hit'|āiśinā  
khaḍgam ādāya ciccheda bhujau tasya patatriṇāḥ.  
Nihātya gr̄dhra|rājām sa chinn'|ābhra|śikhar'|ōpamam  
ūrdhvam ācakrame Sītām gr̄hītv" āṅkena rākṣasāḥ.  
Yatra yatra tu Vaidehī paśyaty āśrama|maṇḍalam  
saro vā sarito v" āpi tatra muñcati bhūṣaṇam.  
Sā dadarśa giri|prasthe pañca vānara|pumgavān  
tatra vāso mahad divyam utsasarja manasvinī.

have a desire for sour jujube juice after drinking mead and sweet liquor?"

With these words she entered the hermitage, her lip trembling in anger, her arms flapping with emotion. Rávana ran after the fair-hipped woman and blocked her way. And having threatened her in a harsh voice, he grasped her, unconscious, by the hair, and ascended. Then Jatáyu, the vulture that roams the mountains, saw that female ascetic being carried away, crying, "Rama, Rama!"

MARKANDÉYA said:

The king of vultures, the great hero Jatáyu, son of Áruna, 279.1 brother of Sampáti, was a friend of Dasha-ratha. Seeing his daughter-in-law at Rávana's side, the bird angrily rushed at Rávana, lord of demons. Then the vulture said to him: "Let go! Release the princess of Míthila! While I live, how shall you abduct her, night stalker? For I won't release you alive, unless you let go of my daughter-in-law!"

So addressing the demon-king, he slashed at him viciously with his talons. Torn a hundred times by hits from 5 his wings and beak, he shed plentiful blood like a mountain covered in torrents. Hit by the vulture, who was trying to help those to whom Rama was dear, he took his sword and cut off the bird's wings. Having stricken the vulture king, who was like a mountain peak with tattered clouds, the demon took Sita on his hip and went upward.

Now wherever the princess of Vidéha saw a ring of hermitages, a lake or a river, she let fall an ornament. On a tabletop mountain she saw five bullish monkeys. There the clever woman let fall her great celestial garment. Lifted 10

10 Tat teṣāṁ vānar' | ēndrāṇāṁ papāta pavan' | ôddhatam  
 madhye supītaṁ pañcānāṁ vidyun megh' | ântare yathā.  
 Acireṇ' âticakrāma khe|caraḥ khe carann iva.  
 dadarś' âtha purīṁ ramyāṁ bahu|dvārāṁ mano|ramāṁ  
 Prākāra|vapra|saṁbādhāṁ nirmitāṁ Viśvakarmanā,  
 praviveśa purīṁ Laṅkāṁ sa|Sīto rākṣas' | ēśvaraḥ.

Evam hṛtāyāṁ Vaidehyāṁ Rāmo hatvā mahā|mṛgam  
 nivṛtto dadṛṣe dhīmān bhrātaram Lakṣmaṇām tada.

«Katham utsṛjya Vaidehīṁ vane rākṣasa|sevite?»

ity tam bhrātaram dṛṣṭvā «prāpto 's' » iti vyagarhayat.

15 Mṛga|rūpa|dhareṇ' âtha rākṣasā so 'pakarṣaṇam  
 bhrātūr āgamanām c' āiva cintayan paryatapyata.

Garhayann eva Rāmas tu tvaritas tam samāsadat:  
 «api jīvati Vaidehī? n' ēti\* paśyāmi Lakṣmaṇā.»

Tasya tat sarvam ācakhyau Sītāyā Lakṣmaṇo vacaḥ  
 yad uktavaty asadṛśam Vaidehī paścimam vacaḥ.

Dahyamānena tu hṛdā Rāmo 'bhyapatad āśramam.  
 sa dadarśa tadā grādhrām nihataṁ parvaṭ' | opamam.

Rākṣasam ūaṅkamānas tu vikṛṣya balavad dhanuḥ  
 abhyadhāvata Kākutsthas tatas tam sahaLakṣmaṇāḥ.

20 Sa tāv uvāca tejasvī sahitau Rāma|Lakṣmaṇau:  
 «grādhrā|rājō 'smi bhadram vāṁ sakha Daśarathasya vai.»  
 Tasya tad vacanām śrutvā saṁgrīhya dhanuśī śubhe:  
 «ko 'yam pitaram asmākam nāmn" āh' ēty?» ūucatuś ca tau.  
 Tato dadṛśatus tau tam chinna|pakṣa|dvayam khagam,  
 tayoḥ ūaśāmsa grādhras tu Sīt" | arthe Rāvaṇād vadham.  
 Aprccchad Rāghavo grādhrām: «Rāvaṇāḥ kām diśam gataḥ?»  
 tasya grādhrāḥ ūirah|kampair ācacakṣe mamāra ca.

by the wind, that bright yellow cloth fell among the five monkey-lords, like lightning among clouds. Like a bird in the sky, he\* quickly went a long way. Then he saw his beautiful, pleasant city with its many gates; The demon-lord, together with Sita, entered the city of Lanka, bounded by ramparts and walls, the work of Vishva-karman.

While the Vidéha princess was being abducted in this way, wise Rama, who had killed the great deer, turned back and saw Lákshmana. Seeing his brother, he rebuked him: “Why have you come here, leaving the princess of Vidéha in a forest haunted by demons?” Then, thinking of how he 15 had been drawn away by a demon in the form of a deer, and of his brother’s arrival, he was consumed with worry.

Reproaching him, Rama hurried up to him: “Is the Vidéha princess still alive? I don’t see her, Lákshmana.” Lákshmana reported all Sita’s words to him—the final unbalanced words the Vidéha princess had spoken. With a burning heart Rama rushed to the hermitage. So he saw the fallen vulture, looking like a mountain. Suspecting a demon, Kakútstha, his powerful bow drawn, ran with Lákshmana toward it.

The lustrous bird addressed Rama and Lákshmana: “I am 20 king of the vultures, bless you—a friend of Dasha-ratha.” Hearing this, they relaxed their bright bows and said: “Who is this who calls our father by name?” Then they saw that bird with both his wings cut off, and the vulture told them how, for Sita’s sake, he had been stricken by Rávana. Rágava asked the vulture: “Which direction did Rávana go in?” With head movements the vulture told them, and died.

Dakṣiṇām iti Kākutstho vidiṭy” āsyā tad iṅgitam  
 sat|kāram lambhayām āsa sakhāyam pūjayan pituḥ.  
 25 Tato dr̥ṣṭv” āśrama|padam vyapaviddha|bṛṣī|māṭam  
 vidhvasta|kalaśam ūṇyam gomāyū|śata|śamkulam  
 Duḥkha|śoka|samāviṣṭau Vaidehī|haraṇ’|ārditau  
 jagmatur Daṇḍak’|āraṇyam dakṣiṇena paramtapau.  
 Vane mahati tasmiṁs tu Rāmaḥ Saumitriṇā saha  
 dadarśa mṛga|yūthāni dravamāṇāni sarvaśah,  
 Śabdam ca ghoram sattvānām dāv’|āgner iva vardhataḥ.  
 apaśyetām muhūrtāc ca Kabandham ghorā|darśanam  
 Megha|parvata|śamkāśam ūlā|skandham mahā|bhujam  
 uro|gata|viśāl’|ākṣam mah”|ōdara|mahā|mukham.

30 Yadṛcchay” ātha tad rakṣaḥ kare jagrāha Lakṣmaṇam  
 viṣādām agamat sadyaḥ Saumitriḥ atha Bhārata.  
 Sa Rāmam abhisamprekṣya kṛṣyate yena tan|mukham  
 viṣaṇṇaś c’ ābravīd Rāmam: «paśy’ āvasthām imām mama.  
 Haraṇam c’ āiva Vaidehyā mama c’ āyam upaplavah  
 rājya|bhramśāś ca bhavatas tātasya maraṇam tathā.  
 N’ āham tvām saha Vaidehyā sametam Kosalā|gatam  
 drakṣyāmi pṛthivī|rājye pitṛ|paitā|mahe sthitam.  
 Drakṣyanty āryasya dhanyā ye kuśa|lāja|śamī|lavaiḥ  
 abhiṣiktasya vadanaṁ somam ūnta|ghanam yathā.»

35 Evam bahu|vidham dhīmān vilalāpa sa Lakṣmaṇaḥ.  
 tam uvāc’ ātha Kākutsthāḥ saṁbhrameṣ apy asaṁbhramah:  
 «Mā viṣīda nara|vyāghra! n’ āiṣa kaś cin mayi sthite.  
 chindhy asya dakṣiṇam bāhūm chinnah savyo mayā bhujah!»

Kakútstha, understanding his gesture to point to the south, accorded him reverence, honoring his father's friend. Seeing the site of the empty hermitage, where seats had been thrown about, and jars smashed, thronging with hundreds of jackals, the incinerators of their foes, overcome by grief and sorrow, tormented by the Vidéha princess's abduction, took the southern path through the Dándaka forest. But in that great forest Rama and Sumítra's son Lákshmana saw herds of deer running in all directions, and heard the terrible sound of the creatures, like a spreading forest fire. And shortly they saw the loathsome looking *kabándha*, who appeared like a mountain of clouds, broad-shouldered as a *shala* tree, mighty-armed, with huge eyes in his chest, and a great mouth in his great belly.

Suddenly that demon grasped Lákshmana in his hand, and, instantly, Sumítra's son was filled with despair, O Bhá-rata. As he was drawn toward his mouth, he looked at Rama and said, despairingly: "See my plight—the Vidéha princess abducted, my current calamity, your fall from the kingdom, and our father's death. I shall not see you reunited with the Vidéha princess, or returned to Kósala and established again in the kingdom of your fathers and grandfathers on earth. Fortunate are they who shall see your lordship's face consecrated with grass, parched rice and *shami* logs, like the moon when its clouds have been dispelled."

Such was the manifold lament of Lákshmana the wise. Then, unmoved among the confusion, Kakútstha said to him: "Tigerish man, don't despair! While I am here, he is nothing. Cut off his right arm\*—I have severed his left!" With these words, Rama lopped off his arm, sliced with

Ity evam vadatā tasya bhujo Rāmeṇa pātitah  
 khadgena bhr̄ṣā|tīkṣṇena nikṛttas tila|kāṇḍavat.  
 Tato 'syā daksinām bāhum khadgen' ājaghnivān balī  
 saumitrir api samprekṣya bhr̄taram Rāghavam sthitam.  
 Punar jaghāna pārśve vai tad rakṣo Lakṣmaṇo bhr̄sam.  
 gatāsur apatad bhūmau Kabandhaḥ sumahāms tataḥ.  
 40 Tasya dehād viniḥṣṭya puruṣo divya|darśanah  
 dadṛṣe divam āsthāya divi sūrya iva jvalan.

Papraccha Rāmas tam vāgmī: «kas tvam? prabṛūhi pṛcchataḥ  
 kāmayā kim idam citram? āścaryam pratibhāti me!»

Tasy' ācacakṣe: «gandharvo Viśvāvasur aham nṛpa  
 prāpto brahm' |ānuśāpena yoniṃ rākṣasa|sevitām.  
 Rāvaṇena hṛtā Sītā rājñā Laṅk" |ādhivāsinā.

Sugrīvam abhigacchasva sa te sāhyam kariṣyati.  
 Eṣā Pampā śiva|jalā haṁsa|kāraṇḍav' |āyutā  
 Ṛṣyamūkasya śailasya saṁnikarṣe taṭākinī.

45 Vasate tatra Sugrīvaś caturbhiḥ sacivaiḥ saha  
 bhr̄tā vānara|rājasya Vālino hema|mālinah.  
 Tena tvam saha saṁgamya duḥkha|mūlam nivedaya,  
 saṁāna|śilo bhavataḥ sāhāyyam sa kariṣyati.  
 Etāvac chakyam asmābhīr vaktum: draṣṭāsi Jānakīm.  
 dhruvam vānara|rājasya vidito Rāvaṇ' |ālayah.»  
 Ity uktv" āntarhito divyah puruṣah sa mahā|prabhah  
 vismayam jagmatus c' ḥbhau pravīrau Rāma|Lakṣmaṇau.

MĀRKANDEYA uvāca:

280.1 Tato 'vidūre nalinīm prabhūta|kamal' |ōtpalām  
 Sītā|haraṇa|duḥkh' |ārtah Pampām Rāmaḥ samāsadat.  
 Mārutenā suśītena sukhen' āmr̄ta|gandhinā  
 sevyamāno vane tasmiñ jagāma manasā priyām.

his super-sharp sword, like a sesame stalk. Then Sumít-  
ra's powerful son, seeing his brother Rághava holding fast,  
struck off his right arm with his sword. Again Lákshmana  
struck the demon powerfully on the side. Then the gigantic  
*Kabándha* fell lifeless to the ground. From his body there 40  
emerged a godlike person; it was seen to mount into the  
sky, blazing like a sun in the heavens.

Eloquently, Rama asked him: "Who are you? Answer  
me, I need to know. What is this strange event? To me, it's  
a wonder!"

He told him: "King, I am the *gandhárva* Vishva-vasu.  
Through a brahmin curse I was born in a womb which  
was serviced by a demon. Sita was abducted by Rávana,  
the king who lives in Lanka. Go to Sugríva—he will help  
you. Here near Mount Rishya-muka there are the beneficent  
waters of Lake Pampa, full of geese and ducks. Sugríva, the 45  
brother of the golden-garlanded monkey-king Valin, lives  
there with four counsellors. Go to him, and tell him the  
root of your sorrow. His case is similar to yours—he will  
help you. We can tell you this much: you will see Jánaka's  
daughter. The monkey-king definitely knows where Rávana  
lives." With these words, the super-radiant, godlike person  
disappeared, to the astonishment of the the two heroes,  
Rama and Lákshmana.

MARKANDÉYA said:

Then Rama, full of grief at the abduction of Sita, reached 280.1  
nearby Lake Pampa, covered in red and blue lotuses. Escor-  
ted through that forest by a gentle cooling wind, fragrant  
with the elixir of immortality, his thoughts turned to his

Vilalāpa sa rāj’|ēndras tatra kāntām anusmaran  
kāma|bāñ’|ābhisaṁtaptaḥ. Saumitris tam ath’ ābravīt:

«Na tvām evam|vidho bhāvah spraṣṭum arhati māna|da  
ātmavantam iva vyādhiḥ puruṣam vṛddha|śilinam.

5 Pravṛttir upalabdhaḥ te Vaidehyā Rāvaṇasya ca,  
tām tvam puruṣa|kāreṇa buddhyā c’ āiv’ ḫopapādaya.  
Abhigacchāva Sugrīvaṇ śaila|sthām hari|pumgavam  
mayi śiṣye ca bhṛtye ca sahāye ca samāśvasa.»

Evam bahu|vidhair vākyair Lakṣmaṇena sa Rāghavah  
uktah prakṛtim āpede kārye c’ ānantaro ’bhavat.

Niṣevya vāri Pampāyās tarpayitvā pitṛn api  
pratasthatur ubhau vīrau bhrātarau Rāma|Lakṣmaṇau.  
Tāv ḫsyamūkam abhyetya bahu|mūla|phala|drumam  
giry|agre vānarān pañca vīrau dadṛśatus tadā.

10 Sugrīvah preṣayām āsa sacivam vānaram tayoḥ  
buddhimantam Hanūmantam himavantam iva sthitam.  
Tena saṁbhāṣya pūrvam tau Sugrīvam abhijagmatuḥ  
sakhyam vānara|rājena cakre Rāmas tadā nṛpa.

Tad vāso darśayām āsus tasya kārye nivedite  
vānarāṇam tu yat Sītā hriyamāṇā vyapāṣṭjat.

Tat pratyaya|karam labdhvā Sugrīvam plava|g’|ādhipam  
pṛthivyām vānar’|āiśvarye svayam Rāmo ’bhyāsecayat.

Pratijajñe ca Kākutsthah samare Vālino vadham  
Sugrīvaś c’ āpi Vaidehyāḥ punar ānayanaṁ nṛpa.

15 Ity uktvā samayaṇ kṛtvā viśvāṣya ca paras|param  
abhyetya sarve Kiṣkindhām tasthur yuddh’|ābhikāṅkṣiṇah.

beloved. And there, remembering his beloved, the lord of kings lamented, scorched by love's arrow. Then Sumítra's son said to him:

“Honor-giver, this kind of feeling can no more touch you than a disease a self-possessed man whose habits are healthy. You've been given news of the Vidéha princess and Rávana. 5 Use human effort and intelligence to rescue her. Let's go to Sugríva, the bullish monkey on the mountain. You can be confident in me, your pupil, servant and companion.”

Addressed in this way, with many kinds of words, by Lákshmana, Rághava became himself again, and concentrated on what had to be done. They worshipped the Pampa's water, and also made the water offering to their ancestors; then the two heroic brothers, Rama and Lákshmana, set out. They arrived at Rishya-muka, full of roots, fruit and trees; then the heroes saw five monkeys on the mountaintop. Sugríva sent them his monkey counsellor, wise Hanúmat, 10 steady as the Himálayas. Speaking with him first, they then approached Sugríva. So, my lord, Rama made friends with the monkey-king.

When he had told them what he had to do, they showed him the garment that Sita had dropped on the monkeys while she was being abducted. Receiving that proof from Sugríva, the monkey-lord, Rama himself consecrated him to lordhip of earthly monkeys. And Kakútstha promised to kill Valin in battle, and Sugríva to recover the Vidéha princess, my king. So saying, they made an agreement, encouraged 15 one another, and all went to Kishkíndha, where they waited, eager for battle.

Sugrīvah prāpya Kiṣkindhām nanād' āugha|nibha|svanah  
 n' āsyā tan mamṛṣe Vālī. Tārā tam pratyasēdhayat:  
 «Yathā nadati Sugrīvo balavān eṣa vānaraḥ  
 manye c' āśrayavān prāpto. na tvam niṣkrāntum arhasi!»

Hema|mālī tato Vālī Tārām tār'ādhip'|ānanām  
 provāca vacanam vāgmī tām vānara|patiḥ patiḥ:  
 «Sarva|bhūta|rūta|jñā tvam paśya! buddhyā samanvitā  
 kena c' āśrayavān prāpto mam' āiṣa bhrātṛ|gandhikah?»

20 Cintayitvā muhūrtam tu Tārā tār'ādhipa|prabhā  
 patim ity abravīt prājñā: «śṛṇu sarvam kap'|īśvara!  
 Hṛta|dāro mahā|sattvo Rāmo Daśarath'|ātmajah  
 tuly'āri|mītratām prāptah Sugrīveṇa dhanur|dharaḥ.  
 Bhrātā c' āsyā mahā|bāhuḥ Saumitrir aparājitaḥ  
 Lakṣmaṇo nāma medhāvī sthitah kāry'|ārtha|siddhaye.  
 Maindaś ca Dvividaś c' āpi Hanūmāmś c' ānil'|ātmajah  
 Jāmbavān ṛkṣa|rājaś ca Sugrīva|sacivāḥ sthitāḥ.  
 Sarva ete mah"ātmāno buddhimanto mahā|balāḥ  
 alam tava vināśāya Rāma|vīrya|bal'āśrayāt.»

25 Tasyās tad ākṣipyā vaco hitam uktam kap'|īśvarah  
 paryāśāṅkata tām īrṣuḥ Sugrīvalgata|mānasām.

Tārām paruṣam uktvā sa nirjagāma guhā|mukhāt  
 sthitam Mālyavato 'bhyāśe Sugrīvam so 'bhyabhāṣata:  
 «Asakṛt tvam mayā pūrve nirjito jīvita|priyah  
 mukto jñātir iti jñātvā. kā tvarā maraṇe punah?»

Reaching Kishkíndha, Sugríva roared with a noise like a flood. Coming from him, Valin could not tolerate it. Tará stopped him: “According to his roaring, Sugríva is a powerful monkey, and I think he’s arrived with support. Don’t go out!”

Then her husband, the eloquent, golden-garlanded Valin, the monkey-lord, made this speech to Tará, whose face was as beautiful as the moon: “You know the sound that every creature makes; you have intelligence. Look! With whose support has this seeming brother of mine turned up?”

Having thought for a moment, intelligent Tará, who shone like the moon, said to her husband: “Listen to all this, monkey-lord! The great being Rama, Dasha-ratha’s son, a great Bowman, whose wife has been abducted, has contracted an alliance with Sugríva in which they share the same friends and foes. And his brother, the mighty-armed, unconquered and intelligent son of Sumítra, known as Lákshmana, stands ready to succeed in attaining the goal. And Sugríva’s counsellors, Mainda, Dvi-vida, Hanúmat, the son of the Wind, and the bear-king Jámbavat stand ready. Great-souled, intelligent, super-strong—by depending on Rama’s power and might, all these are sufficient to destroy you.” Ignoring her speech, which had been uttered to help him, the monkey-lord jealously suspected her of thinking of Sugríva.

Speaking harshly to Tará, he came out from the mouth of the cave, and said to Sugríva, who was standing near to Mount Málavat: “I have defeated you many times before—you who are as dear as life to me—and released you know-

Ity uktaḥ prāha Sugrīvo bhrātaram hetumad vacaḥ  
 prāpta|kālam amitra|ghno Rāmaṁ saṁbodhayann iva:  
 «Hṛta|rājyasya me rājan hṛta|dārasya ca tvayā  
 kiṁ me jīvita|sāmarthyam? iti viddhi samāgatam.»

30      Evam uktvā bahu|vidham tatas tau saṁnipetatuḥ  
 samare Vāli|Sugrīvau śāla|tāla|śil”|āyudhau.  
 Ubhau jaghnatur anyonyam ubhau bhūmau nipetatuḥ  
 ubhau vavalgatuś citram muṣṭibhiś ca nijaghnatuḥ.  
 Ubhau rudhira|saṁsiktau nakha|danta|parikṣatau  
 śuśubhāte tadā vīrau puṣpitāv iva kiṁśukau.  
 Na viśeṣas taylor yuddhe tadā kaś cana dr̄ṣyate.  
 Sugrīvasya tadā mālām Hanūmān kaṇṭha āsajat.  
 Sa mālayā tadā vīraḥ śuśubhe kaṇṭha|saktayā  
 śrīmān iva mahā|śailo Malayo megha|mālayā.  
 35      Kṛta|cihnam tu Sugrīvam Rāmo dr̄ṣṭvā mahā|dhanuḥ  
 vicakarṣa dhanuḥ śreṣṭham Vālim uddiṣya lakṣyavat.  
 Visphāras tasya dhanuṣo yantrasy’ ēva tadā babhau,  
 vitatrāsa tadā Vālī śareṇ’ âbhihat’ ôrasi.  
 Sa bhinnaḥṛdayo Vālī vaktrāc chonitam udvaman  
 dadarś’ āvasthitam Rāmam tataḥ Saumitriṇā saha.  
 Garhayitvā sa Kākutsthām papāta bhuvi mūrchitah.  
 Tārā dadarśa tam bhūmau tārā|patim iva cyutam.\*  
 Hate Vālini Sugrīvah Kiṣkindhām pratyapadyata  
 tam ca tārā|pati|mukhīm Tārām nipatit’|eśvarām.  
 40      Rāmas tu caturo māsān pṛṣṭhe Mālyavataḥ śubhe  
 nivāsam akarod dhīmān Sugrīven’ âbhyupasthitah.

ing you to be a relative. Who are you to hurry toward death again?"

Addressed in this way, Sugriva the enemy-killer spoke a tendentious speech to his brother, as though alerting Rama that the time had come: "King, I have had my kingdom usurped and my wife abducted by you. What is the meaning of my life? Know that this is what I've come to."

After uttering many things of this kind, Valin and Sugriva fell on each other in battle, using *shala* and palm trees, and stones as weapons. They struck one another, fell on the ground together, executed extraordinary leaps and pummelled each other with their fists. Sprayed with blood, wounded by claws and teeth, the heroes then shone like *kímsuka* blossoms: there was no visible difference between them in battle.

Then Hanumat placed a garland on Sugriva's neck. And the hero with the garland around his neck shone like the radiant great Mount Málaya, garlanded with clouds. And when Rama saw that Sugriva had been marked out, the great Bowman drew his best bow, making Valin his target. The bow vibrated like an engine. Then Valin shook, struck in the chest by the arrow. Valin, hit in the heart, vomiting blood from his mouth, saw Rama standing there with Sumítra's son. Reviling Kakútstha, he fell on the ground, unconscious. Tará saw him lying on the earth like a fallen moon.

With Valin slain, Sugriva returned to Kishkíndha and to moon-faced Tará, whose lord had fallen. But wise Rama made his dwelling on the shining peak of Mount Málavata for four months, attended on by Sugriva.

Rāvaṇo 'pi purīm gatvā Laṅkām kāma|balāt kṛtaḥ  
 Sītām niveśayām āsa bhavane Nandan'ōpame  
 Aśoka|vanik"|ābhyāśe tāpas'|āśrama|saṁnibhe.  
 bhartṛ|smaraṇa|tanv|āngī tāpasī|veṣa|dhāriṇī  
 Upavāsa|tapah|śīlā tatr'āsā pṛthul'|ekṣaṇā,  
 uvāsa duḥkha|vasatīm phala|mūla|kṛt'|āśanā.

Dideśa rākṣasīs tatra rakṣaṇe rākṣas'|ādhipaḥ  
 prāś'|āsi|śūla|paraśu|mudgar'|ālāta|dhāriṇīḥ

45 Dvy|akṣīm try|akṣīm lalāṭ'|ākṣīm dīrgha|jihvām ajihvikām  
 tri|stanīm eka|pādām ca tri|jaṭām eka|locanām.  
 Etāś c' ānyāś ca dīpt'|ākṣyah karabh'|ōtkaṭa|mūrdha|jāḥ  
 parivāry' āsate Sītām divā|rātram atandritāḥ.  
 Tās tu tām āyat'|āpāngīm piśācyo dāruṇa|svarāḥ  
 tarjayanti sadā raudrāḥ paruṣa|vyāñjana|svarāḥ:  
 «Khādāma pāṭayām' āinām tīlaśaḥ pravibhajya tām  
 y" ēyam bhartāram asmākam avamany' ēha jīvati!»

Ity evam paribhartsantīs trāsyamānā punaḥ punaḥ  
 bhartṛ|śoka|samāviṣṭā niḥśvasy' ēdam uvāca tāḥ:  
 50 «Āryāḥ khādata mām śīghram! na me lobho 'sti jīvite  
 vinā tam puṇḍarīk'|ākṣam nīla|kuñcita|mūrdhajam.

Apy ev' āhaṁ nirāhārā jīvita|priya|varjitā  
 śoṣayiṣyāmi gātrāṇi vyālī tāla|gatā yathā.

Na tv anyam abhigaccheyam pumāṁsam Rāghavād ṛte  
 iti jānīta satyam me kriyatām yad anantaram!»

Tasyās tad vacanām śrutvā rākṣasyas tāḥ khara|svanāḥ  
 ākhyātum rākṣas'|ēndrāya jagmus tat sarvam āditah.\*

Now, under the sway of the force of his lust, Rávana had gone to his city Lanka. He installed Sita in his Nán-dana-like abode,\* near an *ashóka*\* grove that looked like an ascetic's hermitage. Her limbs thin from remembering her husband, wearing the dress of an ascetic, the wide-eyed woman's practice was austerity and fasting. There she spent miserable nights on a diet of fruit and edible roots.

There too the demon-king assigned female demons to guard her, bearing spears, swords, spikes, axes and flaming brands. Some were two-eyed, some three-eyed; some had 45 an eye in their forehead; some had long tongues, some were tongueless; some had three breasts, some a single foot; some had their hair in three braids above a solitary eye. These, and others, with blazing eyes and hair as thick as an elephant's trunk, sat around Sita day and night, without tiring. These horrible-sounding, terrible demonesses continuously threatened the long-eyed woman, rasping out their consonants: "Let's eat her! Let's tear her into seed-sized bits—this woman who lives here despising our lord!"

Terrified ever anew, sighing with grief for her husband, she said this to those threatening her so: "Noble ladies, eat 50 me quickly! Without that lotus-eyed man with the dark curling hair, I have no wish to live. Indeed, without food, separated from him who is as dear as life to me, I shall dry out my limbs like a snake in a palm tree. Besides Rághava I would never go to any man. Know that this is the truth—you can do what you like to me!" When they had heard her speech, those harsh-voiced demonesses went to report it all from the beginning to the demon-lord.

Gatāsu tāsu sarvāsu Trijaṭā nāma rākṣasī  
sāntvayām āsa Vaidehīm dharma|jñā priya|vādinī.

55 «Sīte vakṣyāmi te kiṁ cid, viśvāsam kuru me sakhi.  
bhayaṁ tam tyaja vām'|oru śṛṇu c' ēdaṁ vaco mama.  
Avindhyo nāma medhāvī vṛddho rākṣasa|pumgavaḥ  
sa Rāmasya hit'|ānveśī tvad|arthe hi sa m" āvadat:

«Sītā mad|vacanād vācyā samāśvāsyā prasādya ca:  
«bhartā te kuśalī Rāmo Lakṣmaṇ' ānugato balī  
Sakhyam vānara|rājena śakra|pratima|tejasā  
kṛtavān Rāghavaḥ śrīmāṁs tvad|arthe ca samudyataḥ.  
Mā ca te 'stu bhayaṁ bhīru Rāvaṇāl loka|garhitāt  
Nalakūbara|śāpena rakṣitā hy asy nandini.

60 Šapto hy eṣa purā pāpo vadhuṁ Rambhām parāṁśan  
na śaknoty avaśām nārīm upaitum ajit'|ēndriyah.  
Kṣipram eṣyati te bhartā Sugrīveṇ' ābhirkṣitāḥ  
Saumitri|sahito dhīmāṁs tvām c' ēto mokṣayiṣyati.  
Svapnā hi sumahā|ghorā dṛṣṭā me 'niṣṭa|darśanāḥ  
vināśay' āsyā durbuddheḥ Paulastya|kula|ghātināḥ.  
Dāruṇo hy eṣa duṣṭ'|ātmā kṣudra|karmā niśā|caraḥ  
sva|bhāvāc chīla|doṣeṇa sarveśām bhaya|vardhanāḥ.

Spardhate sarva|devair yah kāl'|ōpahata|cetanāḥ  
mayā vināśa|liṅgāni svapne dṛṣṭāni tasya vai.  
65 Tail'|ābhiṣikto vikaco majjan pañke daś'|ānanaḥ  
asakṛt khara|yukte tu rathe nrityānn iva sthitāḥ.

While they were all gone, a demoness called Tri-jata, who knew the Law and spoke sweetly, consoled the Vi-déha princess:

“Sita, let me tell you something—have confidence in me, 55 my friend. Drop your fear, woman of the lovely thighs, and hear this, my speech. There is an old, wise bull of a demon, called Avíndhya. He desires Rama’s welfare, and, for your sake, he said to me:

‘Calm and console her, then give Sita my message: “Your mighty husband—and Lákshmana too—is well. The radiant Rághava has contracted a friendship with the monkey-king, whose luster is like Shakra’s, and he is striving for your sake. Timid woman, don’t be afraid of Rávana, who is denounced by the world, since you, my daughter, are protected by Nala-kúbara’s curse. For in the past, this evildoer 60 was cursed when he assaulted his nephew’s wife, Rambha: incapable of controlling his senses, he is unable to approach a woman against her will. Protected by Sugríva, your husband will soon arrive, along with the canny son of Sumítra, and he will liberate you from here. For I have seen the most terrible unwanted sights in dreams, presaging the destruction of this most evil-minded destroyer of Pulástya’s son’s family. This bad-souled, mean creature, who ranges the night, spreads fear to all, through his own essential being and his flawed character.

In a dream I have seen signs of his destruction—he whose consciousness has been damaged by Death, who challenges all the gods: ten-headed, bald, smeared with sesame oil, 65 frequently standing on a donkey cart, seeming to dance while sinking in the mud. Here Kumbha-karna and others

Kumbhakarṇ'ādayaś c' ēme nagnāḥ patita|mūrdha|jāḥ  
gacchanti dakṣiṇām āśāṁ rakta|māly'|ānulepanāḥ.

Śvet'|ātapatraḥ s'|ōṣṇīṣaḥ śukla|māly'|ānulepanāḥ  
śveta|parvatam ārūḍha eka eva Vibhīṣaṇaḥ  
Sacivāś c' āsyā catvāraḥ śukla|māly'|ānulepanāḥ  
śveta|parvatam ārūḍhā mokṣyante 'smān mahā|bhayāt.  
Rāmasy' āstrena pṛthivī parikṣiptā sa|sāgarā;  
yaśasā pṛthivīṁ kṛtsnām pūrayiṣyati te patiḥ.

70 Asthi|saṁcayam ārūḍho bhuñjāno madhu|pāyasam  
Lakṣmaṇaś ca mayā dṛṣṭo didhakṣuḥ sarvato diśam.  
Rudatī rudhir'|ārdr'|āngī vyāghreṇa parirakṣitā  
asakṛt tvam mayā dṛṣṭā gacchantī diśam uttarām.  
Harṣam eṣyasi Vaidehi kṣipram bhartrā samanvitā  
Rāghaveṇa saha bhrātrā Sīte tvam acirād iva.»

Ity etan mrga|śāv'|āksī tac chrutvā Trijaṭā|vacah  
babhūv' āśāvatī bālā punar bhartr̄|samāgame.  
Yāvad abhyāgatā raudrāḥ piśacyas tāḥ sudāruṇāḥ  
dadṛśus tām Trijaṭayā sah' āśinām yathā purā.

MĀRKANDEYA uvāca:

281.1 Tatas tām bhartr̄|śok'|ārtām dīnām malina|vāsasam  
maṇi|śeṣ'|ābhylaṁkārām rudatīm ca pati|vratām  
Rāksasībhir upāsyantīm samāśinām śilā|tale  
Rāvaṇaḥ kāma|bāṇ'|ārto dadars' ḥopasasarpa ca.

Deva|dānava|gandharva|yakṣa|kimpuṇuṣair yudhi  
ajito 'śoka|vanikām yayau kandarpa|pīḍitah.  
Divyā'|āmbara|dharaḥ śrīmān su|mṛṣṭa|maṇi|kuṇḍalaḥ  
vicitra|mālyā|mukuṭo vasanta iva mūrtimān.

too are going, to the southern region, naked, their hair fallen out, garlanded and anointed in red.

Only Vibhíshana, under a white umbrella, wearing a turban, garlanded and anointed in white, who has ascended White Mountain, and his four counsellors, garlanded and anointed in white, who have also climbed White Mountain, shall escape this great terror. The earth and its oceans are surrounded by Rama's missile; your husband shall fill the whole earth with glory. And I saw Lákshmana, who had 70 mounted a pile of bones, eating honeyed rice, desperate to scorch in all directions. Many times I saw you going in the northern direction, weeping, your limbs drenched in blood, protected by a tiger. Princess of Vidéha, Sita, soon you shall be joyful, soon you shall be reunited with Rágava your husband, together with his brother.”

Hearing this speech of Tri-jata, the doe-eyed woman became hopeful that she would be reunited with her husband. When those cruel and dreadful demonesses came back, they saw her, as before, sitting with Tri-jata.

MARKANDÉYA said:

Then Rávana, pierced by the god of love's arrows, saw 281.1 her served by the demonesses, sitting on a flat stone, depressed with grief for her husband, distressed, wearing soiled clothes, left with just a remnant of her bridal jewels, weeping, a devoted wife. And he approached her.

Undefeated in battle by gods, *dánavas*, *gandhárvas*, *yakshas*, and *kim-púrushas*, he entered the *ashóka*\* grove, distressed by love. Dressed in divine robes, lustrous, his earrings made of polished gems, crowned with colored garlands, he

5 Sa\* kalpa|vṛkṣa|sadṛśo yatnād api vibhūṣitah  
 śmaśāna|caitya|drumavad bhūṣito 'pi bhayaṁ|karah.  
 Sa tasyās tanu|madhyāyāḥ samīpe rajaṇī|caraḥ  
 dadṛśe Rohiṇīm etya śanaiś|cara iva grahah.  
 Sa tām āmantrya su|śroṇīm puṣpa|ketu|śar'|āhataḥ  
 idam ity abravīd vākyam trastām rauhīm iv' ābalām:  
 «Sīte paryāptam etāvat, kṛto bhartur anugrahaḥ.  
 prasādaṁ kuru tanv|aṅgi kriyatām parikarma te.  
 Bhajasva mām var'|ārohe mah" |ārh'|ābharan'|āmbarā  
 bhava me sarva|nārīṇām uttamā vara|varṇinī.

10 Santi me deva|kanyāś ca gandharvāṇām ca yoṣitah  
 santi dānava|kanyāś ca daityānām c' āpi yoṣitah.  
 Caturdaśa piśācānām koṭyo me vacane sthitāḥ  
 dvīs tāvat puruṣā'|ādānām rakṣasām bhīma|karmaṇām.  
 Tato me tri|guṇā yakṣā ye mad|vacana|kāriṇah,  
 ke cid eva dhan'|ādhyakṣam bhrātaram me samāśritāḥ.  
 gandharv'|āpsaraso bhadre mām āpāna|gataṁ sadā  
 upatiṣṭhanti vām'|ōru yath" āiva bhrātaram mama.  
 Putro 'ham api vipra'|rṣeḥ sākṣād Viśravaso muneḥ,  
 pañcamo loka|pālānām iti me prathitam yaśah.

15 Divyāni bhakṣya|bhojyāni pānāni vividhāni ca  
 yath" āiva tridaś|eśasya tath" āiva mama bhāvini.  
 Kṣīyatām duṣkṛtaṁ karma vana|vāsa|kṛtaṁ tava.  
 bhāryā me bhava su|śroṇi yathā Mandodarī tathā.»

was like the embodiment of spring. Even though he had 5  
 made the effort to dress himself like the wish-giving tree,  
 even though he had adorned himself, he was terrifying, like  
 a tree on a funeral mound in a cemetery. Next to that slim-  
 waisted woman, the night-walker looked like the planet Sat-  
 urn approaching Róhini. Greeting that fair-hipped woman,  
 and pierced by the arrow of love, he made this speech to  
 her, powerless like a frightened doe:

“Sita, enough of this! You have favored your husband—  
 it’s finished! Be gracious to me, slender woman. Let your  
 body be prepared. Love me, fair-hipped woman! Be supreme  
 among my wives—with the best complexion, with the most  
 precious clothes and ornaments. I have god-maidens and 10  
*gandhárva* girls, *dánava* maidens and *daitya* girls. One hun-  
 dred and forty million *pisháchas* wait at my command, twice  
 as many man-eating demons, who do terrible things. I have  
 three times as many *yakshas* to do my command; just a  
 few have gone to my brother the lord of wealth. *Gandhár-  
 vas* and *ápsarases* always attend on me in my drinking hall,  
 beautiful-thighed lady, just as they do on my brother. I am  
 actually the son of the brahmin sage and seer Víshravas.  
 My fame extends to being called the fifth guardian of the  
 world-regions. Beautiful woman, I have all kinds of divine 15  
 foodstuffs and drink, just like the lord of the gods. Fair-  
 hipped lady, let the ill effects of your stay in the forest be  
 destroyed. Like Mandódari, become my wife.”

Ity uktā tena Vaidehī parivṛtya śubh'ānanā  
 tṛṇam antarataḥ kṛtvā tam uvāca niśācaram.  
 Aśiven' ātivām'ōrūr ajasram netraḥvāriṇā  
 stanāv aśpatitau bālā sahitāv abhivarṣatī.  
 Uvāca vākyam tam kṣudram Vaidehī patiḥdevatā:  
 «asakṛd vadato vākyam īdṛśam rākṣas'ēśvara.

20 Viśādaḥyuktam etat te mayā śrutam aśbhāgyayā.  
 tad bhadraḥsukha bhadram te! mānasam vinivartyatām.  
 Paraḥdār" āśmy alabhyā ca satataṁ ca patiḥvratā  
 na c' āiv' āupayikī\* bhāryā mānuṣī kṛpaṇā tava.  
 Vivaśām dharṣayitvā ca kām tvam prītim avāpsysi?  
 Prajāpatiḥsamo vipro Brahmaḥyonih pitā tava:  
 Na ca pālayase dharmam lokaḥpālaḥsamaḥ katham?  
 bhrātaram rāja|rājānam mah"ēśvaraḥsakham prabhūm  
 Dhan'ēśvaram vyapadiśan katham tv iha na lajjase?»  
 ity uktvā prārudat Sītā kampayantī payoḥdharau  

25 Široḥdharām ca tanvāngī mukham pracchādya vāsasā.  
 tasyā rudat�ā bhāvinyā dīrghā venī susamyatā  
 Dadṛśe svasitā snigdhā kālī vyālīva mūrdhani.  
 śrutvā tad Rāvaṇo vākyam Sītay" ôktam suḥniṣṭhuram  
 Pratyākhyāto 'pi durmedhāḥ punar ev' ābravīd vacah:  
 «kāmam aṅgāni me Sīte dunotu Makaraḥdhvajah.  
 Na tvām akāmām suśroṇīm sameṣye cāruḥhāsinīm.  
 kiṁ nu śakyaṁ mayā kartum yat tvam ady' āpi mānuṣam  
 Āhāraḥbhūtam asmākam Rāmam ev' ānurudhyase?»  
 30 Ity uktvā tām anindy'āṅgīm sa rākṣasaḥmah"ēśvarah

Addressed by him in this way, the fair-faced Vidéha princess turned away; considering him in her heart worthless as chaff, she spoke to the creature of the night—with inauspicious tears incessantly drenching her close, firm breasts, the young woman with such beautiful thighs, the Vidéha princess, so devoted to her husband, said to that cruel one:

“Demon-lord, you have often given this speech before, full of despair, and I, unfortunately, have had to listen to it. 20 Hail to you, blessed and happy one! Restrain your thoughts. I am another’s wife, unobtainable, and forever devoted to my husband. Besides, a miserable human wife is unsuitable for you. And what pleasure will you obtain in assaulting an unwilling woman? Your father is a brahmin, equal to Prajapati, born of Brahma. How is it that one who is the equal of a world guardian doesn’t protect the Law? Your lordly brother, the king of kings, a friend of the great lord, the lord of wealth—how is it you are not ashamed to represent him?”  
Saying this, Sita began to weep, her breasts trembling—the 25 slender-limbed woman—covering her throat and face with her scarf. The long tight braid of that weeping lady looked like a dark black snake, hugging her head.

Having heard such harsh words, uttered by Sita, Rávana, although rejected, kept on talking, the fool: “Sita, let the Mákara-bannered\* god burn my limbs at will. I will not unite with you if you are unwilling, fair-hipped, sweet-smiling woman. What can I do, if even now you stick to the human, to our food, to Rama?” Saying this to the woman 30 of flawless limbs, the great demon-lord vanished on the spot and went in his chosen direction. So, surrounded by

tatr' āiv' āntarhito bhūtvā jagām' ābhimatām diśam.  
 Rākṣasībhiḥ parivṛtā Vaidehī śoka|karśitā  
 sevyamānā Trijaṭayā tatr' āiva nyavasat tadā.

## MĀRKANDEYA uvāca:

282.1 Rāghavaḥ saha Saumitriḥ Sugrīveṇ' ābhipālitaḥ  
 vasan Mālyavataḥ pṛṣṭhe dadarśe vimalam̄ nabhaḥ.  
 Sa dṛṣṭvā vimale vyomni nirmalam̄ śaśālakṣaṇam  
 graha|nakṣatra|tārābhīr anuyātām amitra|hā  
 Kumud'ōtpala|padmānām gandham ādāya vāyunā  
 mahīdhara|sthāḥ ūtēna sahasā pratibodhitāḥ.  
 Prabhātē Laksmaṇam vīram abhyabhāṣata dur|manāḥ  
 ūtām samṣmṛtya dharm'ātmā ruddhām rākṣasa|veśmani.

5 «Gaccha Laksmaṇa jānīhi Kiṣkindhāyām kap'īśvaram  
 pramattām grāmya|dharmeṣu kṛtaghnām sv'ārtha|paṇḍitam,  
 Yo 'sau kul'ādhamo mūḍho mayā rājye 'bhiṣecitāḥ  
 sarva|vānara|go|pucchā yam ūkṣāś ca bhajanti vai.  
 Yad|arthām nihato Vālī mayā Raghu|kul'ōdvaha  
 tvayā saha mahā|bāho Kiṣkindh"ōpavane tadā.  
 Kṛtaghnām tam aham̄ manye vānar'āpasadaṁ bhuvi  
 yo mām evaṁgato mūḍho na jānīte 'dya Laksmaṇa.  
 Asau manye na jānīte samaya|pratipālanam  
 kṛ'|ōpakaṛam̄ mām nūnam avamany' ālpayā dhiyā.

10 Yadi tāvad anudyuktaḥ ūte kāma|sukh'ātmakah  
 netavyo Vālī|mārgeṇa sarva|bhūta|gatiṁ tvayā.  
 Ath' āpi ghaṭate 'smākam arthe vānara|pumgavāḥ  
 tam ādāy' āhi Kākutstha tvarāvān bhava mā ciram!»

demonesses, the Vidéha princess, thin with sorrow, attended by Tri-jata, went on living there.

MARKANDÉYA said:

Rághava, protected by Sugríva, and residing, along with 282.1 Sumítra's son, on the top of Mount Mályavat, looked at the clear sky. The enemy-killer, seeing the unblemished moon, followed by the planets, constellations and stars in the cloudless sky, was suddenly roused, as he stood on the mountain, by a cool breeze wafting the fragrance of blue and white lotuses and water lilies. Remembering that Sita was a captive in the house of a demon, the dispirited soul of the Law spoke at dawn to the hero Lákshmana:

“Go, Lákshmana! Find out about Kishkíndha, the lord of 5 monkeys, who is distracted by vulgar matters, ungrateful, obsessed with his own advantage —that lowborn fool who was consecrated ruler by me, and who is loved by all the cow-tailed monkeys and the bears. For his sake, great-armed support of the family of Raghu, I, with you at my side, killed Valin in the Kishkíndha forest. I consider him ungrateful, an outcast of monkeys on earth; in this deluded state, he no longer knows me, Lákshmana. I don't think he knows how to observe an agreement; with his small brain, he surely despises me, for assisting him. If he is lying so dormant, so 10 lust- and pleasure-obsessed, you must lead him down Valin's path to the goal that awaits all beings. If, on the other hand, the bullish monkey is intent on our purpose, Kakútstha, bring him here. Be quick! No delay!”

Ity ukto Lakṣmaṇo bhrātrā guru|vākyahite rataḥ  
 pratasthe ruciram gṛhya sa|mārgaṇa|guṇam dhanuh.  
 Kiṣkindhā|dvāram āsādyā pravives' ânivāritah.  
 sakrodha iti tam matvā rājā pratyudyayau hariḥ.  
 Tam sa|dāro vinīt'|ātmā Sugrīvah plavag'|ādhipah  
 pūjayā pratijagrāha prīyamāṇas tad|arhayā.

15 Tam abravīd Rāmā|vacah Saumitrir akuto|bhayah.  
 sa tat sarvam aśeṣeṇa śrutvā prahvah kṛtāñjaliḥ  
 Sa|bhṛtya|dāro rāj'|ēndra Sugrīvo vānar'|ādhipah  
 idam āha vacah pṛto Lakṣmaṇam nara|kuñjaram:

«N' āsmi Lakṣmaṇa dur|medhā n' ākṛta|jñō na nirghṛṇah.  
 śrūyatām yaḥ prayatno me Sītā|paryeṣaṇe kṛtaḥ.  
 Diśah prasthāpitah sarve vinītā harayo mayā  
 sarvesām ca kṛtaḥ kālo māsen' āgamanam punah.  
 Yair iyam sa|vanā s'ādriḥ sa|purā sāgar'|āmbarā  
 vicetavyā mahī vīra sa|grāma|nagar'ākarā.

20 Sa māsaḥ pañca|rātreṇa pūrṇo bhavitum arhati.  
 tataḥ śroṣyasi Rāmeṇa sahitah sumahat priyam.»

Ity ukto Lakṣmaṇas tena vānar'|ēndreṇa dhīmatā  
 tyaktvā roṣam adīn'|ātmā Sugrīvam pratyapūjayat.  
 Sa Rāmam saha|Sugrīvo Mālyavat|prṣṭham āsthitam  
 abhigamy' ôdayam tasya kāryasya pratyavedayat.  
 Ity evam vānar'|ēndrās te samājagmuḥ sahasraśah  
 diśas tisro vicity' ātha na tu ye dakṣiṇām gatāḥ.  
 Ācakhyus tatra Rāmāya mahīm sāgara|mekhalām  
 vicitām na tu Vaidehyā darśanam Rāvaṇasya vā.

Thus addressed by his brother, devoted to following the of his elder, Lákshmana took his bright bow, his bowstring and arrows, and set out. Reaching the gateway to Kishkíndha, he entered unobstructed. The monkey-king, thinking he was angry, went out to meet him. The well-bred monkey-lord, Sugríva, along with his wife, went up to him and received him with appropriate honor.

Fearing nothing, Sumítra's son relayed Rama's speech. 15 Having heard it all without exception, bowing, with the palms of his hands joined, the monkey-lord, Sugríva, with his wife and servants, was pleased, king of kings; he uttered this speech to Lákshmana, an elephant of a man:

“Lákshmana, I am not stupid, ungrateful or cold. Hear about the effort I have made searching for Sita. I have dispatched all well-trained monkeys in all directions and a time limit of one month has been set for all to return. Hero, they are to search this earth, bounded by the oceans—its forests, mountains and cities, its villages, towns and mines. In five 20 nights that month will be up. Then you and Rama shall hear something most precious.”

Thus addressed by the wise monkey-lord, Lákshmana stopped being angry, and, in high spirits, honored Sugríva in return. With Sugríva, he went to Rama, waiting on the top of Mount Mályavat, and reported the outcome of his endeavors. And so the monkey-lords, having scoured the three directions, came together in their thousands—but not those who had gone south. There, they told Rama they had searched the earth, bounded by the ocean, but without a glimpse of the Vidéha princess or of Rávana. Yet afflicted Kakútstha kept himself alive, hopeful 25

25 Gatās tu dakṣiṇām āśām ye vai vānara|pumgavāḥ  
 āśāvāṁs teṣu Kākutsthah prāṇān ārto 'bhyadhārayat.  
 Dvi|mās'|oparamē kāle vyatīte plava|gās tataḥ  
 Sugrīvam abhigamy' ēdaṁ tvaritā vākyam abruvan:  
 «Rakṣitām Vālinā yat tat sphitām Madhuvanam mahat  
 tvayā ca plava|ga|śreṣṭha tad bhuṇkte pavan'|ātma|jah.  
 Vāli|putro 'ngadaś c' āiva ye c' ānye plava|ga'|ṛṣabhaḥ  
 vicetum dakṣiṇām āśām rājan prasthāpitās tvayā.»  
 Teṣām apanayam śrutvā mene sa kṛta|kṛtyatām  
 kṛt'|ārthānām hi bhṛtyānām etad bhavati ceṣṭitam.

30 Sa tad Rāmāya medhāvī śaśāṁsa plava|ga'|ṛṣabhaḥ  
 Rāmaś c' āpy anumānena mene dṛṣṭām tu maithilīm.  
 Hanūmat|pramukhāś c' āpi viśrāntās te plavam|gamāḥ  
 abhijagmur har'|īndram tam Rāma|Lakṣmaṇa|saṁnidhau.  
 Gatim ca mukha|varṇam ca dṛṣṭvā Rāmo Hanūmataḥ  
 agamat pratyayaṁ bhūyo «dṛṣṭā Sīt” ēti» Bhārata.  
 Hanūmat|pramukhāś te tu vānarāḥ pūrṇa|mānasāḥ  
 pranemur vidhivad Rāmam Sugrīvam Lakṣmaṇam tathā.  
 Tān uvāc' ānatān Rāmaḥ pragṛhya sa|śaram dhanuh:  
 «api mām jīvayiṣyadhvam? api vah kṛta|kṛtyatā?»

35 Api rājyam Ayodhyāyām kārayiṣyāmy aham punah  
 nihatya samare śatrūn āhṛtya Janak'|ātma|jām?  
 Amoksayitvā Vaidehīm ahatvā ca raṇe ripūn  
 hṛta|dāro 'vadhūtaś ca n' āham jīvitum utsahe.»

Ity ukta|vacanam Rāmam pratyuvāc' ānil'|ātma|jah:  
 «priyam ākhyāmi te Rāma dṛṣṭā sā Jānakī mayā.  
 Vicitya dakṣiṇām āśām sa|parvata|van'|ākarām  
 śrāntāḥ kāle vyatīte sma dṛṣṭavanto mahā|guhām.

about the bullish monkeys that had gone to the southern quarter. Then, when two months had passed, the monkeys approached Sugrīva in haste, and said this:

“The great thriving wood, Madhu-vana, which was protected by Valin, and by you, best of monkeys, is being consumed by the son of the Wind,\* and by Valin’s son Ángada, and other bullish monkeys sent out by you, king, to scour the southern direction.” Hearing about their bad behavior, he supposed they must have achieved their object, for this was the conduct of servants who had done their job.

That intelligent bullish monkey told this to Rama, and 30 Rama too inferred that the princess of Míthila\* had been seen. With Hanúmat at their head, the rested monkeys approached the monkey-lord in Rama’s and Lákshmana’s presence. And, seeing Hanúmat’s walk and complexion, Rama was even more certain that Sita had been seen, Bhárata. Then those contented monkeys, led by Hanúmat, bowed properly to Rama, Sugrīva and Lákshmana. Rama took his bow and arrows and said to those bowing creatures:

“Will you bring me back to life? Have you done what you set out to do? Shall I, having killed my enemies in battle, and 35 recovered Jánaka’s daughter, rule in Ayódhya again? Unless I can liberate the Vidéha princess and kill my enemies in battle, I cannot bear to live, a slighted man whose wife has been abducted.”

To Rama, who had spoken in this way, the son of the Wind replied: “I shall tell you something precious, Rama. I have seen Jánaka’s daughter. After searching through the southern region, with its mountains, forests and mines, time

Praviśāmo vayam tām tu bahu|yojanam āyatām  
andha|kārām suvipinām gahanām kīta|sevitām.

40 Gatvā sumahad|adhvānam ādityasya prabhām tataḥ  
dṛṣṭavantaḥ sma, tatr' āiva bhavanām divyam antarā.  
Mayasya kila daityasya tad āśīd veśma Rāghava.  
tatra Prabhāvatī nāma tapo 'tapyata tāpasī.  
Tayā dattāni bhojyāni pānāni vividhāni ca.  
bhuktvā labdha|balāḥ santas tay" ôktena pathā tataḥ  
Niryāya tasmād uddeśāt paśyāmo lavaṇ'|āmbhasaḥ  
samīpe Salya|malyau Dardurām ca mahā|girim.

Tato Malayam āruhya paśyanto Varuṇ'|ālayam  
viṣaṇṇā vyathitāḥ khinnā nirāśā jīvite bhṛśam  
45 Aneka|śata|vistīrṇām yojanānām mah"|ōdadhim  
timi|nakrajhaś'|āvāsam cintayantāḥ suduḥkhitāḥ.  
Tatr' ānaśana|saṃkalpam kṛtv" āśinā vayam tadā  
tataḥ kath"|ānte grdhrasya Jatāyor abhavat kathā.  
Tataḥ parvata|śring'|ābhām ghora|rūpam bhay'|āvaham  
paksinām dṛṣṭavantaḥ sma vainateyam iv' āparam.

So 'smān atarkayad bhoktum ath' ābhṛtya vaco 'bravīt:  
<bhoḥ ka eṣa mama bhrātūr Jatāyoḥ kurute kathām.  
Sampātir nāma tasy' āham jyeṣṭho bhrātā khag'|ādhipaḥ  
anyonya|spardhay" ārūḍhāv āvām āditya|satpadam.  
50 Tato dagdhāv imau paksau na dagdhau tu Jatāyuṣaḥ  
tadā me cira|dṛṣṭaḥ sa bhrātā grdhra|patiḥ priyah.  
Nirdagdha|paksah patito hy aham asmin mahā|girau.›

had passed and we were tired. Seeing a great cave, we entered it. Extending for many *yójanas*,\* it was pitch black, very tangled, deep and infested with insects. After going 40 a very long way, we saw sunlight; and there, inside, was a heavenly palace. Rághava, it was the home of the *daitya*, Maya, himself. There a female ascetic called Prabhávati was practicing austerities. She gave us all kinds of food and drink. Having consumed it, our strength returned, and then we took the path she described. Issuing from that place, according to the directions, we saw, close by the saltwater sea, Mount Salya, Mount Málaya and great Mount Dárdura.

Then, having climbed Málaya, looking at Váruna's realm, we became depressed, agitated, crushed, quite hopeless about life; thinking about the great ocean, stretching out for 45 many hundreds of *yójanas*, the realm of whales, crocodiles and fish. We were utterly miserable. We were sitting there, determined to starve ourselves, when, at the end of a conversation, the story of the vulture Jatáyu came up. Then we saw a horrible, terrifying bird, big as a mountain peak, like another son of Vínata.\*

He had decided to eat us; but then, coming closer, said: 'Ho! Who is this, telling the tale of my brother Jatáyu? I am his eldest brother, called Sampáti, lord of the birds. Vying with each other, we climbed toward the sun. Both my wings 50 were burnt then, but not Jatáyu's. It's a long time since I've seen my brother, the vulture lord, for with my wings burnt up, I fell on this high mountain.'

tasy' âivam̄ vadato 'smābhir hato bhrātā niveditaḥ  
 Vyasaṇam̄ bhavataś c' ēdaṁ saṅkṣepād vai niveditam.  
 sa Sampātis tadā rājañ śrutvā sumahad apriyam  
 Viṣaṇuṇa|cetāḥ papraccha punar asmān arim|dama:  
 «kaḥ sa Rāmaḥ? kathaṁ Sītā? Jaṭāyuś ca kathaṁ hataḥ?  
 Icchāmi sarvam ev' āitac chrotum plava|ga|sattamāḥ.»  
 tasy' āhaṁ sarvam ev' āitad bhavato vyasan'āgamam  
 55 Prāy'|opaveśane c' āiva hetum vistaraśo 'bruvam.  
 so 'smān utthāpayām āsa vākyen' ânena pakṣi|rāṭ.  
 «Rāvaṇo vidito mahyam Laṅkā c' âsyā mahā|pūrī  
 dṛṣṭā pāre samudrasya Trikūṭa|giri|kandare.  
 Bhavitrī tatra Vaidehī—na me 'sty atra vicāraṇā.,  
 iti tasya vacaḥ śrutvā vayam utthāya sat|varāḥ  
 Sāgarā|kramane mantram mantrayāmaḥ param|tapa.  
 n' ādhyavasyad yadā kaś cit sāgarasya vilāghanam.  
 Tataḥ pitaram āviṣya pupluve 'ham mah"ārṇavam  
 śata|yojana|vistīrṇam̄ nihatyā jala|rākṣasīm.  
 60 Tatra Sītā mayā dṛṣṭā Rāvaṇ'āntaḥpure satī  
 upavāsa|tapah|śilā bhartr|darśana|lālasā.  
 Jaṭilā mala|digdh'āngī kṛṣā dīnā tapasvinī.  
 nimittais tām aham Sītām upalabhya prthag|vidhaiḥ  
 Upasṛty' ābruvam̄ c' āryām abhigamya raho|gatām:  
 «Sīte Rāmasya dūto 'ham vānaro mārut'ātma|jah.  
 Tvad|darśanam abhiprepsur iha prāpto vihāyasā.  
 rāja|putrau kuśalinau bhrātarau Rāma|Lakṣmaṇau.  
 Sarva|śākhā|mṛg'ēndreṇa Sugrīven'ābhipālitau.

We made it known to him, who had been addressing us, that his brother had been killed, and also briefly told him about your lordship's misfortune. Then, king, on hearing such extremely bad news, Sampáti, low in spirits, questioned us again, enemy-tamer: 'Who is this Rama? How is Sita? And how was Jatáyu killed? I want to hear all this, best of monkeys.' I told him all this—how your lordship encountered misfortune, and the reason for our sitting in a 55 death fast, in detail. With this speech the bird-king caused us to rise:

'Rávana is known to me, and his great city, Lanka, has been spied by me on the far shore of the ocean, in a valley on Mount Tri-kuta. The Vidéha princess will be there—I have no doubt of it.'

Having heard his speech, we rose up quickly, and took counsel together about a way to cross the ocean, incinerator of the foe. When no one resolved to leap over the ocean, I entered my father\* and, having killed a water demoness, flew across the great sea, extending for hundreds of *yójanas*. There, I saw Sita in Rávana's women's quarters, practicing 60 austerities and fasting, pining to see her husband.

Her hair was matted, her limbs caked with dirt, wretched, and afflicted. Establishing by various signs that she was Sita, I approached, and spoke to the noble lady, going up to her when she was by herself:

'Sita, I am Rama's messenger, the monkey son of the Wind. Wanting to catch sight of you, I came here through the air. The princely brothers, Rama and Lákshmana, are well, protected by Sugríva, the lord of all the monkeys. Sita, Rama, together with Sumítra's son, sends greeting, and, out 65

kuśalam tv” ábravíd Rāmaḥ Sīte Saumitriṇā saha  
 65 Sakhi|bhāvāc ca Sugrīvah kuśalam tv” ânupṛcchati.  
 kṣipram eṣyati te bhartā sarva|śākhā|mṛgaiḥ saha.  
 Pratyayam kuru me devi vānaro ’smi na rākṣasah.»  
 muhūrtam iva ca dhyātvā Sītā mām pratyuvāca ha:  
 «Avaimi tvām Hanūmantam Avindhya|vacanād aham.  
 Avindhyo hi mahā|bāho rākṣaso vṛddha|saṃmataḥ.  
 Kathitas tena Sugrīvas tvad|vidhaiḥ sacivair vṛtaḥ.»  
 «gamyatām» iti c’ ôktvā mām Sītā prādād imam maṇim.  
 Dhāritā yena Vaidehī kālam etam aninditā.  
 pratyay’|árthaṁ kathām c’ ēmām kathayām āsa Jānakī  
 70 Kṣiptām iṣīkām kākāya Citrakūte mahā|girau  
 bhavatā puruṣa|vyāghra pratyabhijñāna|kāraṇāt.  
 Grāhayitvā ’ham ātmānaṁ tato dagdhvā ca tām purīm  
 samprāpta iti». tam Rāmaḥ priya|vādinam arcayat.

## MĀRKANDEYA uvāca:

283.1 Tatas tatr’ āiva Rāmasya samāśīnasya taiḥ saha  
 samājagmuḥ kapi|śreṣṭhāḥ Sugrīva|vacanāt tadā.  
 Vṛtaḥ koṭi|sahasreṇa vānarāṇām tarasvinām  
 śvaśuro Vālinah śrīmān Suṣeṇo Rāmam abhyayāt.  
 Koṭi|śata|vṛtau v” āpi Gajo Gavaya eva ca  
 vānar’|ēndrau mahā|vīryau pṛthak pṛthag adṛśyatām.  
 ṣaṣṭi|koṭi|sahasrāṇi prakarṣan pratyadṛśyata  
 go|lāṅgūlo mahā|rāja Gavākṣo bhīma|darśanah.  
 5 Gandhamādana|vāsī tu prathito Gandhamādanaḥ  
 koṭi|śata|sahasrāṇi\* hariṇām samakarṣata.

of friendship, Sugrīva asks about your health. Your husband will come swiftly, together with all the monkeys. Believe me, queen, I am a monkey not a demon.'

Seeming to ponder for a moment, Sita then answered me: 'From Avíndhya's speech, I know that you are Hanúmat, for Avíndhya, Great Arm, is a demon respected by the elders. He told me about Sugrīva, surrounded by counsellors such as you.'

Then, telling me to go, Sita gave me this jewel, which has sustained the blameless Vidéha princess throughout this time. And as a means of proof, Jánaka's daughter told this story—of the arrow thrown at the crow on Chitra-kuta <sup>70</sup> peak\*—so that you would recognize it, tigerish man. Allowing myself to be seized, I set fire to that city, and then I came back." Rama honored him for speaking good news.

MARKANDÉYA said:

Then, while Rama was sitting there with them, the best <sup>283.1</sup> of monkeys gathered together at Sugrīva's command.

Valin's esteemed father-in-law, Sushéna, surrounded by ten billion swift monkeys, came to Rama. The powerful monkey-lords Gaja and Gávaya appeared separately, each surrounded by a billion.

Cow-tailed Gaváksha, terrible to behold, great king, was seen bringing six hundred billion. But famous Gandha-má-dana, who lived on Mount Gandha-mádana, led a thousand billion monkeys.

Panaso nāma medhāvī vānarah̄ sumahā|balah̄  
koṭīr daśa dvādaśa ca trimśatpañca prakarṣati.

Śrīmān Dadhimukho nāma hari|vṛddho 'tivīryavān  
pracakarṣa mahā|sainyam̄ harīṇām̄ bhīma|tejasām̄.

Kṛṣṇānām̄ mukha|puṇḍrānām̄ ṛkṣānām̄ bhīma|karmanām̄  
koṭī|śata|sahasreṇa Jāmbavān̄ pratyadṛśyata.

Ete c' ânye ca bahavo hari|yūtha|pa|yūtha|pāh̄  
asam̄khyeyā mahā|rāja samīyū Rāma|kāraṇāt.

10 Giri|kūṭa|nibh̄"|āngānām̄ siṁhānām̄ iva garjatām̄  
śrūyate tumulah̄ śabdās tatra tatra pradhāvatām̄.  
Giri|kūṭa|nibhāh̄ ke cit ke cin mahiṣa|saṁnibhāh̄  
śarad|abhra|pratīkāśāh̄ kecidd hiṅgulak'ānanāh̄.  
Utpatantaḥ patantaś ca plavamānāś ca vānarāh̄  
uddhunvanto 'pare reṇūn samājagmuḥ samantataḥ.

Sa vānarāḥ mahā|sainyāḥ pūrṇa|sāgara|saṁnibhāḥ  
niveśam akarot tatra Sugrīv'ānumate tadā.

Tatas teṣu har'īndreṣu samāvṛtteṣu sarvaśaḥ  
tithau praśaste nakṣatre muhūrte c' ābhipūjite

15 Tena vyūḍhena sainyena lokān udvartayann iva  
prayayau Rāghavāḥ śrīmān Sugrīva|sahitas tadā.  
Mukham āsīt tu sainyasya Hanūmān mārut'ātma|jah̄  
jaghanām pālayām āsa Saumitrir akuto|bhayaḥ.  
Baddha|godh̄"ānguli|trāṇau Rāghavau tatra jagmatuh̄  
vṛtau hari|mahā|mātraiś candra|sūryau grahair iva.  
Prababhu hari|sainyam̄ tat śāla|tāla|śil"āyudham  
sumahac chāli|bhavanām yathā sūry'ōdayam̄ prati.  
Nala|Nīl'|Āngada|Krātha|Māinda|Dvividha|pālitā  
yayau sumahatī senā Rāghavasy' ārtha|siddhaye.

The intelligent, exceptionally strong monkey, called Pá-nasa, led five hundred and seventy million. The esteemed, exceptionally heroic monkey elder, called Dadhi-mukha, led a great army of brilliantly terrible monkeys.

Jámbavat appeared with a thousand billion black, streak-faced bears, terrible in action.

These, and innumerable other marshals of monkey generals, united, great king, in Rama's cause.

The tumultuous sound was heard of them running hither and thither, roaring like lions, their bodies like mountain peaks—some like mountain peaks, some like buffalo, some looked like autumn clouds, their faces vermillion. Monkeys were leaping up, flying, falling, others raising the dust, as they gathered from all directions. 10

Then that great monkey-army, like a brimming ocean, set up camp there with Sugríva's approval. Once those monkey-lords had collected from all directions, at a recommended hour, on a date under an auspicious star, illustrious Rághava 15 set out, accompanied by Sugríva, as though overwhelming the worlds with that marshalled army. The vanguard was Hanúmat, son of the Wind; protecting the rear was Su-mítra's son, who feared nothing. Raghu's two descendants advanced there, their wrist- and finger-guards strapped on, surrounded by those monkey ministers, like the sun and the moon surrounded by planets. That monkey-army, armed with *shala* trees, palm trees and stones, shone like the great sweep of a paddy field at sunrise. The huge army, protected by Nala, Nila, Ángada, Kratha, Mainda and Dvi-vida, went to accomplish Rághava's purpose.

20 Vividheṣu praśasteṣu bahu|mūla|phaleṣu ca  
 prabhūta|madhu|māṃṣeṣu vārimatsu śiveṣu ca  
 Nivasantī nirābādhā tath” āiva giri|sānuṣu  
 upāyādd hari|senā sā kṣār’|ōdam atha sāgaram.  
 Dvitiya|sāgara|nibham tad balam bahula|dhvajam  
 velā|vanam samāsādya nivāsam akarot tadā.  
 Tato Dāśarathiḥ śrīmān Sugrīvaḥ pratyabhāṣata  
 madhye vānara|mukhyānām prāpta|kālam idam vacah:  
 «Upāyah ko nu bhavatām mataḥ sāgara|laṅghane?  
 iyam ca mahatī senā sāgaraś c’ ātidustarah.»

25 Tatr’ ânye vyāharanti sma vānarā bahu|māninaḥ:  
 «samarthā laṅghane sindhor na tu tat|kr̄tsna|kārakam»  
 Ke cin naubhir vyavasyanti kecic ca vividhaiḥ plavaiḥ»  
 «n’ ēti» Rāmas tu tān sarvān sāntvayan pratyabhāṣata:  
 «Śata|yojana|vistāram na śaktāḥ sarva|vānarāḥ  
 krāntum toya|nidhim vīrā n’ āiṣā vo naiṣṭhikī matiḥ.  
 Nāvo na santi senāyā bahvyas tārayitum tathā  
 vanijām upaghātām ca katham asmad|vidhaś caret?  
 Vistīrṇam c’ āiva nah sainyaṁ hanyāc chidreṇa vai paraḥ.  
 plav’|ōḍupā|pratāraś ca n’ āiv’ ātra mama rocate.

30 Aham tv imam jala|nidhim samārapsyāmy upāyataḥ.  
 pratiśeṣyāmy upavasan, darśayiṣyati mām tataḥ.  
 Na ced darśayitā mārgam dhakṣyāmy enam aham tataḥ  
 mah”|āstraī apratihatair atyagni|pavan’|ōjjvalaiḥ.»  
 Ity uktvā saha|Saumitrir upasprśy’ ātha Rāghavah  
 pratiśiṣye jala|nidhim vidhivat kuṣa|samṣtare.

Camping in various renowned, auspicious places, full of roots and fruits, rich in meat, honey and water, free of trouble—and similarly on mountain ridges—that monkey-army approached the saltwater sea. Like a second ocean, that force, with its many banners, reached the coastal forest and set up camp.

Then, in the middle of the monkey leaders, Dasha-ratha's eminent son uttered this timely speech to Sugriva: "What means have you thought of to cross the ocean? This army is large, and the ocean is very hard to span."

Some monkeys there thought themselves great, saying: "We are capable of leaping the ocean, but not everyone can do that." Some are planning to cross by boats, and some by various rafts.

But Rama soothingly answered them all: "No—not all the monkey heroes are able to cross an expanse of water stretching for hundreds of *yójanas*. Your thought on this is not conclusive. In the same way, the army doesn't have so many ships to ferry it across, and how can the likes of us wrong the merchants? Moreover, the enemy would strike at a gap when our army is spread out. And crossing by boat and raft doesn't appeal to me here. But I have a method for tackling this expanse of water. Fasting, I shall importune him, then he will show me. And if he doesn't show me a path, I shall set him alight with mighty, unstoppable missiles, greater than a fire stoked by the wind." So saying, Rághava, together with Sumítra's son, touched water on a layer of *ku-sha* grass,\* according to ritual prescription, and importuned the ocean.

Sāgaras tu tataḥ svapne darśayām āsa Rāghavam  
 devo nada|nadī|bhartā śrimān yādo|gaṇair vṛtaḥ.  
 «Kausalyā|mātar ity» evam ābhāṣya madhuram vacaḥ  
 idam ity āha ratnānām ākaraiḥ śataśo vṛtaḥ.

35 «Brūhi kiṁ te karomy atra sāhāyyam puruṣa'|ṛṣabha?»  
 «aikṣvāko hy asmi te jñātir» iti. Rāmas tam abravīt:  
 «Mārgam icchāmi sainyasya dattam nadā|nadī|pate  
 yena gatvā daśa|grīvam hanyām Paulastya|pāṁsanam.  
 Yady evam yācato mārgam na pradāsyati me bhavān  
 śarais tvām śoṣayiṣyāmi divy'|âstra|pratimantritaiḥ.»

Ity evam bruvataḥ śrutvā Rāmasya Varuṇ'|ālayaḥ  
 uvāca vyathito vākyam iti baddh'|āñjaliḥ sthitāḥ:  
 «N' ēcchāmi pratighātam te n' āsmi vighna|karas tava.  
 śṛṇu c' ēdaṁ vaco Rāma, śrutvā kartavyam ācara.

40 Yadi dāsyāmi te mārgam sainyasya vrajato ”|jñayā  
 anye 'py ājñāpayiṣyanti mām evam dhanuṣo balāt.  
 Asti tv atra Nalo nāma vānarah śilpi|sammmataḥ  
 tvaṣṭur devasya tanayo balavān Viśvakarmanāḥ.  
 Sa yat kāṣṭham tṛṇam v” āpi śilām vā kṣepṣyate mayi  
 sarvam tad dhārayiṣyāmi, sa te setur bhaviṣyati.»

Ity uktv” ântarhite tasmin Rāmo Nalam uvāca ha:  
 «kuru setum samudre tvam śakto hy asi mato mama.»  
 Ten' ḥpāyena Kākutsthāḥ setu|bandham akārayat  
 daśa|yojana|vistāram āyataṁ śata|yojanam

45 Nala|setur iti khyāto yo 'dy' āpi prathito bhuvi  
 Rāmasy' ājñām puraṣ|krtya niryāto giri|saṁnibhāḥ.

But then the sea god, the illustrious lord of rivers and streams, surrounded by troops of sea monsters, showed himself to Rághava in a dream. He addressed him as “Son of Kausálya,” and, covered with piles of gems in their hundreds, spoke this sweet speech: “Tell me, bullish man, since 35 I am descended from your relative, Ikshváku, what can I do to help you here?” “Lord of rivers and streams, I want to be given a path for the army, going by which I may kill the disgrace of the Páulastyas, the ten-necked Rávana. If, despite my asking in this way, you don’t give me a path, I shall dry you up, lord, with arrows that have been empowered with divine missiles.”

Hearing Rama talking in this way, Váruna’s resort,\* standing with folded hands, said in agitation: “I do not wish to obstruct you. I am not one to put obstacles in your way. Listen to something, Rama. Once you have heard it, do what you have to. If, at your command, I give you a path 40 for your marching army, others too will command me in the same way, by force of bow. But there is a powerful monkey here called Nala; respected by artisans, he is the son of the builder god, Vishva-karman. What he throws into me—wood, grass, or stone—all that I shall support. That will be your causeway.”

Saying this, he disappeared. Rama said to Nala: “Build a bridge over the sea, for I believe you can do it.” By this means Kakútstha had a causeway built, ten *yójanas* wide, a hundred *yójanas* long, which, even today, is known as 45 Nala’s causeway, famed on earth, looking like a mountain, and procured at Rama’s command.

Tatra|sthām sa tu dharm'ātmā samāgacchad Vibhīṣaṇah  
bhrātā vai rākṣas'ēndrasya caturbhiḥ sacivaiḥ saha.

Pratijagrāha Rāmas tam svāgatena mahā|manāḥ  
Sugrīvasya tu śaṅk" ābhūt praṇidhiḥ syād iti sma ha.  
Rāghavah satya|ceṣṭābhiḥ samyak ca carit'ēngitaiḥ  
yadā tattvena tuṣṭo 'bhūt tata enam apūjayat.

Sarva|rākṣasa|rājye c' āpy abhyaśīñcad Vibhīṣaṇam  
cakre ca mantra|sacivam suhṛdam Lakṣmaṇasya ca.

50 Vibhīṣaṇa|mata c' āiva so 'tyakrāman mah"ārṇavam  
sasainyah setunā tena māsen' āiva nar'ādhipa.

Tato gatvā samāsādyā Laṅk"ōdyānāny anekaśah  
bhedayām āsa kapibhir mahānti ca bahūni ca.

Tatas tau Rāvaṇ'āmātyau mantriṇau Śuka|Sāraṇau  
cārau vānara|rūpeṇa tau jagrāha Vibhīṣaṇah.

Pratipannau yadā rūpam rākṣasam tau niśā|carau  
darśayitvā tataḥ sainyam Rāmah paścād avāśrjat.

Niveśy' ḥopavane sainyam tat puraḥ prājñā|vānaram  
preṣayām āsa dautyena Rāvaṇasya tato 'ngadam.

### MĀRKANDEYA uvāca:

284.1 Prabhūt'ānn'ōdake tasmin bahu|mūla|phale vane  
senām niveśya Kākutstho vidhivat paryarakṣata.  
Rāvaṇah samvidhim cakre Laṅkāyām śāstra|nirmitam,  
prakṛty" āiva durādharṣā dṛḍha|prākāra|toraṇā.  
Agāḍha|toyāḥ parikhā mīna|nakra|samākulāḥ  
babhūvuh sapta durdharṣāḥ khādiraiḥ śaṅkubhiś citāḥ.  
Kapāṭa|yantra|durdharṣā babhūvuh sa|hud'ōpalāḥ

The Law-spirited Vibhíshana, brother of the demon-king, came with four of his counsellors to where he was standing. The great-minded Rama received him with a welcome, but Sugríva feared that he might be spying. When, from his truthful behavior and his proper movements and actions, Rágava was satisfied as to his true nature, he honored him. And he also consecrated Vibhíshana king of all the demons, and made him the counsellor and friend of Lákshmana. And on Vibhíshana's advice, by means of that 50 causeway he crossed the great sea with the army in just a month, lord of men.

Having arrived there, he reached the plentiful and numerous great gardens of Lanka, and had them devastated by the monkeys. Then those two counsellors, Shuka and Sárana, ministers of Rávana, were spies in the likeness of monkeys. Vibhíshana captured them. Once those creatures of the night had resumed their demonic form, Rama showed them to the army, and afterward released them. After encamping the army in a small forest, that leader sent out the bright monkey, Ángada, as an envoy to Rávana.

MARKANDÉYA said:

With the army camped in that forest full of food and 284.1 water, roots and fruit, Kakútstha guarded it properly. Rávana made preparation in Lanka, as laid down in the manuals. It was naturally difficult to attack, its gateways and ramparts were strong. There were seven bottomless moats, crowded with fish and crocodiles, built with piles of *khádira* wood,\* hard to assault. Because of gates and catapults they

s'āśīviṣa|ghaṭ'āyodhāḥ sa|sarja|rāsa|pāṁsavaḥ

5 Musal'ālāta|nārāca|tomar'āsi|paraśvadhaiḥ  
anvitāś ca śata|ghnībhiḥ sa|madh'ūcchiṣṭa|mudgarāḥ  
Pura|dvāreṣu sarveṣu gulmāḥ sthāvara|jaṅgamāḥ  
babhūvuh patti|bahulāḥ prabhūta|gaja|vājinaḥ.

Aṅgadas tv atha Laṅkāyā dvāra|deśam upāgataḥ  
vidito rākṣas'ēndrasya praviveśa gata|vyathah.

Madhye rākṣasa|koṭīnām bahvīnām sumahā|balah  
śuśubhe megha|mālābhīr āditya iva saṁvṛtaḥ.

Sa samāśādya Paulastyam amātyair abhisamvṛtam  
Rāma|saṁdeśam āmantrya vāgmī vaktum pracakrame:

10 «Āha tvāṁ Rāghavo rājan Kosal'ēndro mahā|yaśāḥ  
prāpta|kālam idam vākyam tad ādatsva kuruṣva ca.  
Akṛt'ātmānam āśādya rājānam anaye ratam  
vinaśyanty anay'āviṣṭā deśāś ca nagarāṇi ca.

Tvay" āiken' āparāddhaṁ me Sītām āharatā balāt  
vadhāy' ānaparāddhānām anyeśām tad bhaviṣyati.  
Ye tvayā bala|darpābhīyām āviṣṭena vane|carāḥ  
ṛṣayo hiṁsitāḥ pūrvam devāś c' āpy avamānitāḥ.  
Rāja'|ṛṣayaś ca nihatā rudantyaś ca hatāḥ striyah  
tad idam samanuprāptam phalam tasy' ānayasya te.

15 Hantāsmi tvāṁ sah' āmātyair. yudhyasva, puruṣo bhava!  
paśya me dhanuṣo vīryam mānuṣasya niśā|cara.  
Mucyatām Jānakī Sītā! na me mokṣyasi karhi cit!  
arākṣasam imam lokam kartāsmi niśitaiḥ śaraiḥ.»

were difficult to storm; there were iron bars and rocks, soldiers with jars of venomous snakes and resinous powders, supported with clubs, coals, iron arrows, spears, swords and axes, hundred-killers and hammers coated in beeswax. At all the city gates there were stationary and mobile forts, full of infantry, elephants and horses. 5

But then Ángada, coming to the entrance to Lanka, was announced to the demon-lord, and entered, untouched by fear. In the midst of demons in their tens of millions, that exceptionally strong one shone like the sun surrounded by garlands of clouds. He approached Pulástya's son surrounded by his ministers, saluted him, and began, eloquently, to speak Rama's message:

“King, the most glorious Rághava, lord of Kósala, sends 10 you this timely word. Accept it and act on it! Countries and cities securing a king who is spiritually imperfect, and devoted to bad conduct, are filled with misfortune, and destroyed. You alone have transgressed against me by taking Sita by force. But that will mean the death of others who have not transgressed. Full of strength and insolence, you have already injured forest-wandering seers, and even insulted the gods. You have killed royal sages and stricken weeping women; now the fruit of your bad conduct has ripened: I shall kill you with your ministers. Fight! Be a 15 man! Behold, creature of the night, the power of my bow—of a human being! Free Sita, Jánaka's daughter! You will never be free of me! With my sharp arrows I shall rid this world of demons.”

Iti tasya bruvāṇasya dūtasya paruṣam vacah  
 śrutvā na mamreṣe rājā Rāvaṇah krodha|mūrchitah.  
 Īngitaljñās tato bhartuś catvāro rajaṇī|carāḥ  
 caturṣv aṅgeṣu jagṛhuh śārdūlam iva pakṣiṇah.  
 Tāṁs tath” aṅgeṣu samsaktān Aṅgado rajaṇī|carān  
 ādāy’ āiva kham utpatya prāśāda|talam āviśat.

20 Vegen’ ôtpatatas tasya petus te rajaṇī|carāḥ  
 bhuvi saṁbhinna|hṛdayāḥ prahāra|vara|pīḍitāḥ.  
 Saṁsakto harmya|śikharāt tasmāt punar avāpatat  
 laṅghayitvā purīm Laṅkām sva|balasya samīpataḥ.  
 Kosal’|ēndram ath’ āgamyā sarvam āvedya vānarah  
 viśāśrāma sa tejasvī Rāghaven’ ābhinanditah.

Tataḥ sarv’|ābhisareṇa harīṇām vāta|rāmhasām  
 bhedayām āsa Laṅkāyāḥ prākāram Raghū|nandanaḥ.  
 Vibhīṣaṇa’|rkṣ’|ādhipatī puraś|krty’ ātha Lakṣmaṇah  
 dakṣiṇām nagara|dvāram avāmṛdnād durāsadam.

25 Karabh’|āruṇa|pāṇḍūṇām harīṇām yuddha|śālinām  
 koṭī|śata|sahasreṇa Laṅkām abhyapatat tadā.  
 Pralamba|bāḥ’|ūru|kara|jaṅgh”|āntara|vilambinām  
 ṛkṣāṇām dhūmra|varṇānām tisrah koṭyo vyavasthitāḥ.  
 Utpatadbhiḥ patadbhiś ca nipatadbhiś ca vānaraiḥ  
 n’ ādrīṣyata tadā sūryo rajasā nāśita|prabhaḥ.

Śāli|prasūna|sadṛśaiḥ śīrīṣa|kusuma|prabhaiḥ  
 taruṇ’|āditya|sadṛśaiḥ śāṇa|gauraiś ca vānaraiḥ  
 Prākāram dadṛśus te tu samantāt kapili|kr̥tam  
 rākṣasā vismitā rājan sa|strī|vṛddhāḥ samantataḥ.  
 30 Bibhidus te maṇī|stambhān karn’|āṭṭha|śikharāṇi ca  
 bhagn’|ōnmathita|śrīngāni yantrāṇi ca vicikṣipuḥ.

Hearing this harsh speech uttered by the messenger, King Rávana, stunned with rage, could not tolerate it. So, understanding their lord's gestures, four creatures of darkness fastened onto his four limbs, like birds on a tiger. Then, taking the creatures of darkness attached to his limbs, Ángada leaped through the air onto the roof of the palace. With 20 the speed at which he rose, those night prowlers fell to the ground, heartbroken, painfully bruised by the blow. He jumped down again from the palace roof on which he had perched, and leaped over the city of Lanka to the outskirts of his own army. So coming to the lord of Kósala and informing him of everything, the lustrous monkey rested, applauded by Rághava.

Then the joy of Raghu\* had Lanka's wall breached by the total attack of the monkeys, fast as the wind. After which Lákshmana placed Vibhíshana and the bear king in the front, and smashed down the near impregnable southern gate of the city. Then he fell upon Lanka with a billion battle-hardened monkeys, white and tan like elephant trunks. Thirty million gray bears were drawn up in battle, supported on long arms and thighs and pendulous paws. Then the sun disappeared, its light blocked by the dust, as monkeys jumped up, flew about and fell down.

But the demons, with their women and elders, watched astonished, my king, as their rampart was turned entirely and completely brown by hemp-white monkeys, the color of the young sun, like rice blossoms, like *shirisha* flowers.\* They shattered the bejewelled pillars and catapult towers, 30 and scattered the machines, whose turrets were broken and plucked down. And grasping the hundred-killers, with their

Parigṛhya śata|ghnīś ca sa|cakrāḥ sa|hud'|ōpalāḥ  
 cikṣipur bhuja|vegena Laṅkā|madhye mahā|svanāḥ.  
 Prākāra|sthāś ca ye ke cin niśā|cara|gaṇāś tathā  
 pradudrūvus te śataśah kapibhiḥ samabhidrutāḥ.

Tatas tu rāja|vacanād rākṣasāḥ kāma|rūpiṇāḥ  
 niryayur vikṛt'|ākārāḥ sahasra|śata|saṃghaśah.  
 Śastra|varṣāṇi varṣanto drāvayitvā van'|āukasāḥ  
 prākāram śobhayantas te param vikramam āsthitāḥ.

35 Sa māṣa|rāśi|sadrśair babbhūva kṣaṇadā|caraiḥ  
 kṛto nirvānaro bhūyah prākāro bhīma|darśanaiḥ.  
 Petuh śūla|vibhinn'|āṅgā bahavo vānara|rṣabhbāḥ  
 stambha|toraṇa|bhagnāś ca petus tatra niśā|carāḥ.  
 Keśā|keśy abhavad yuddham rakṣasām vānaraiḥ saha  
 nakhair dantaiś ca vīrāṇām khādatām vai paras|param.  
 Niṣṭananto hy ubhayatas tatra vānara|rākṣasāḥ  
 hatā nipatitā bhūmau na muñcanti paras|param.  
 Rāmas tu śara|jālāni vavarṣa jalado yathā,  
 tāni Laṅkām samāśadya jaghnus tān rajani|carān.

40 Saumitrir api nārācīr dṛḍha|dhanvā jitā|klamāḥ  
 ādiśy' ādiśya durga|sthān pātayām āśa rākṣasān.  
 Tataḥ pratyavahārō 'bhūt sainyānām Rāghav'|ājñayā  
 kṛte vimarde Laṅkāyām labdhā|lakṣo jay'|ōttarah.

MĀRKANDEYA uvāca:

285.1 Tato niviśamānāṁs tān sainikān Rāvaṇā'|ānugāḥ  
 abhijagmur gaṇ'|āneke piśāca|ksudra|rakṣasām  
 Parvaṇāḥ Patano Jambhāḥ Kharaḥ Krodhavaśo Hariḥ  
 Prarujaś c' Arujaś c' āiva Praghasaś c' āivam ādayah.

wheels, iron bars and rocks, through the speed of their arms the great roarers threw them to the middle of Lanka. Attacked by the monkeys, those troops of night-prowlers stationed on the ramparts fled in their hundreds.

But then, on their king's order, the demons who can change shape at will came out in groups of hundreds and thousands with their appearances transformed. Raining showers of weapons, they drove off the forest-dwellers; glowing on the ramparts, they displayed supreme bravery. The 35 rampart was again made free of monkeys by the terrible-looking creatures of the night, resembling great heaps of beans. Many bullish monkeys fell, their bodies skewered by spears, and creatures of darkness too fell there, crushed by pillars and crossbeams. Head to head was the battle of monkeys and demons, nail and tooth, heroes eating one another. Monkeys and demons roared there alike, and, never letting one another go, fell dead on the ground. But Rama, like a cloud, rained sheets of arrows. Assailing Lanka, they killed those creatures of the night. Sumítra's son\* as well, over- 40 coming fatigue, aimed a stream of arrows with his steady bow at the demons standing on the citadel, and felled them. Then, by Rághava's command, the armies withdrew, their goal attained—they had the upper hand in the destruction of Lanka.

MARKANDÉYA said:

Then some troops of *pisháchas* and low demons, followers of Rávana—Párvana, Pátana, Jambha, Khara, Krodhavasha, Hari, Práruja, Áruja, Prághasa and company—fell on those soldiers while they were resting but, as those evil- 285.1

Tato 'bhipatatām teṣām adṛṣyānām durātmanām  
 antardhāna|vadhaṁ tajjñāś cakāra sa Vibhīṣaṇah.  
 Te dr̄syamānā haribhir balibhir dūra|pātibhiḥ  
 nihatāḥ sarvaśo rājan mahīm jagmur gat'āsavah.

5 Amṛṣyamāṇah sa|balo Rāvaṇo niryayāv atha  
 rākṣasānām balair ghoraiḥ piśācānām ca samvṛtah.  
 Yuddha|śāstra|vidhāna|jñā Uśānā iva c' āparah  
 vyūhya c' āuśanasam vyūhaṁ harīn abhyavahārayat.  
 Rāghavas tv viniryāntam vyūḍh'ānīkam daś'ānanam  
 bārhaspatyam vidhiṁ kṛtvā pratyavyūhan niśā|caram.  
 Sametya yuyudhe tatra tato Rāmeṇa Rāvaṇah  
 yuyudhe Lakṣmaṇaś c' āpi tath" āiv' Ėndrajitā saha,  
 Virūpākṣeṇa Sugrīvas Tāreṇa ca Nikharvaṭah  
 Tuṇḍena ca Nalas tatra Paṭuṣah Panasena ca.

10 Viṣahyam yam hi yo mene sa sa tena sameyivān  
 yuyudhe yuddha|velāyām sva|bāhu|balam āśritah.  
 Sa samprahāro vavṛdhe bhīrūṇām bhaya|vardhanaḥ  
 loma|śamharṣaṇo ghorah purā dev'|āsure yathā.  
 Rāvaṇo Rāmam ānarchac chakti|śūl'āsi|vṛṣṭibhiḥ  
 niśitair āyasais tīkṣṇai Rāvaṇam c' āpi Rāghavah.  
 Tath" āiv' Ėndrajitam yattam Lakṣmaṇo marmā|bhedibhiḥ  
 Indrajic c' āpi Saumitrim bibheda bahubhiḥ śaraiḥ.  
 Vibhīṣaṇah Prahastam ca Prahastaś ca Vibhīṣaṇam  
 khaga|patraiḥ śarais tīkṣṇair abhyavarṣad gata|vyathah.  
 15 Teṣām balavatām āśin mah"āstrānām samāgamaḥ  
 vivyathuhūḥ sakalā yena trayo lokāś car'ācarāḥ.

natured invisible creatures attacked, Vibhíshana destroyed their invisibility and identified them. Seen by the powerful, far-leaping monkeys, they were slain on all sides, my king, and fell lifeless on the earth.

Unable to take this, Rávana marched out with his army, 5 surrounded by a terrible force of demons and *pisháchas*. Knowing the rules and dispositions of warfare, like another Úshanas,\* he drew them up in the Úshanas formation, and attacked the monkeys. But Rághava, making the Brihas-pati\* formation, opposed the ten-necked night-prowler, who was advancing with his armed formation. Then, coming up on him there, Rávana fought with Rama, and, in the same way, Lákshmana fought with Indra-jit, Sugríva with Virupáksha, Nikhárvata with Tara, Nala with Tunda, and Pátusha with Pánasa. Each came together with whomsoever 10 he considered his match, and fought with him in the hour of battle, relying on the strength of his own arms.

The battle swelled, dilating the fear of the fearful; it was as hair-raising and terrible as that in the past between gods and anti-gods.

Rávana went at Rama with showers of spears, spikes and swords, and Rághava at Rávana with filed iron arrows. In the same way Lákshmana pierced the stretched Indra-jit, cutting his vitals, and Indra-jit split Sumítra's son with multiple arrows. Impervious to fear, Vibhíshana showered Prahásta, and Prahásta, Vibhíshana, with sharp, bird-feathered shafts. There was a clash of those strong, great weapons, and, as a 15 result, the three worlds in their entirety, whether static or moving, were shaken.

## MĀRKANDEYA uvāca:

286.1 Tataḥ Prahastah sahasā samabhyetya Vibhīṣaṇam  
gadayaḥ tāḍayām āsa vinadya rāṇaḥ karkaśaḥ.

Sa tay” ābhīhato dhīmān gadayaḥ bhīmaḥ vegayā  
n’ ākampata mahāḥ bāhur himavān iva susthirah.

Tataḥ pragṛhya vīpulām śataḥ ghaṇṭām Vibhīṣaṇah  
abhimantrya mahāśaktim cikṣep’ āsyā śīraḥ prati.

Patantyā sa tayā vegād rākṣaso ’śaniḥ vegayā  
hṛt’ḥottam’ḥāṅgo dadṛṣe vātaḥ rugna iva drumah.

5 Tam dṛṣṭvā nihataṁ saṃkhye Prahastam kṣaṇaḥ dāḥ caram  
abhidudrāva Dhūmrākṣo vegena mahatā kapīn.  
Tasya megh’ḥopamam sainyam āpatad bhīmaḥ darśanam,  
dṛṣṭv” āiva sahasā dīrṇā rāṇe vānaraḥ pumgavāḥ.  
Tatas tān sahasā dīrṇān dṛṣṭvā vānaraḥ pumgavān  
niryāyau kapiḥ śārdūlo Hanūmān mārut’ātmajah.  
Tam dṛṣṭv” āvasthitam saṃkhye harayah pavan’ātmajam  
mahatyā tvarayā rājan saṃnyavartanta sarvaśaḥ.  
Tataḥ śabdo mahān āśit tumulo lomaḥ harṣaṇah  
Rāmaḥ Rāvaṇaḥ sainyānām anyonyam abhidhāvatām.

10 Tasmin pravṛtte saṃgrāme ghore rudhiraḥ kardame  
Dhūmrākṣaḥ kapiḥ sainyam tad drāvayām āsa patribhiḥ.  
Tam rakṣoḥ mahāḥ mātram āpatantam sapatnaḥ jit  
pratijagrāha Hanūmām tarasā pavan’ātmajah.  
Tayor yuddham abhūd ghoram hariḥ rākṣasaḥ vīrayoḥ  
jigīṣator yudhā ’nyonyam Indraḥ Prahālādayor iva.  
Gadābhiḥ parighaiś c’ āiva rākṣaso jaghnivān kapim  
kapiś ca jaghnivān rakṣaḥ saḥ skandhaḥ vīṭapair drumaiḥ.

MARKANDÉYA said:

Then Prahásta, who was a savage fighter, suddenly came 286.1 roaring at Vibhíshana and struck him with a mace. Wise, and strong-armed, thumped by the terrifying velocity of the club, he was rooted like the Himálaya, and did not waver. Then, lifting up a huge hundred-bell spear, Vibhíshana armed the great missile with a spell, and threw it toward his head. Like a tree snapped by the wind, the demon was summarily decapitated by that flying missile, swift as a thunderbolt.

Seeing the night-prowler Prahásta felled in battle, Dhumráksha bore down on the monkeys with great speed. Like a cloud, his terrifying army attacked. Seeing it, the bullish monkeys suddenly scattered on the battlefield. Witnessing those bullish monkeys suddenly dispersed, the son of the Wind, the tigerish monkey, Hanúmat, advanced. At the sight of the Wind's son standing solidly in battle, the monkeys came together again, my king, with great speed from all sides. Then there was the great, tumultuous, hair-raising noise of Rama's and Rávana's armies attacking each other.

As that frightful, bloody, muddy battle proceeded, Dhumráksha put that monkey-army to flight with his arrows. Hanúmat, the Wind's rival-defeating son, quickly confronted that extraordinary attacking demon. It turned into a frightful fight between those two, the monkey and demon heroes, striving to overcome each other in battle, like Indra and Prahláda. The demon struck the monkey with clubs and maces, and the monkey struck the demon with trees, complete with trunks and branches. Provoked, the Wind's son, Hanúmat, in extreme wrath killed Dhumráksha, along

Tatas tam atikopena s'âsvam̄ sa|ratha|sârathim  
 Dhûmrâkṣam̄ avadhîd kruddho Hanûmân mârut'âtmajah̄.

15 Tatas tam nihataṁ dṛṣṭvā Dhûmrâkṣam̄ râkṣas'ottamam̄  
 harayo jâta|visrambhaḥ jaghnur anye ca sainikâḥ.  
 Te vadhyamânaḥ haribhir balibhir jita|kâśibhiḥ  
 râkṣasâ bhagna|saṁkalpâ Laṅkâm abhyapatan bhayât.

Te 'bhipatya puram̄ bhagnâ hata|śeṣâ niśâ|carâḥ  
 sarvam̄ râjñê yathâ vṛttam̄ Râvaṇâya nyavedayan.  
 Šrutvâ tu Râvaṇas tebhyâḥ Prahastam̄ nihataṁ yudhi  
 Dhûmrâkṣam̄ ca mah"lêsvâsam̄ sa|sainyam̄ vânara|râshabhaiḥ  
 Sudîrgham̄ iva niḥsvasya samutpatya var'âsanât  
 uvâca: «Kumbhakarṇasya karma|kâlo 'yam âgataḥ!»

20 Ity evam uktvâ vividhair vâditraiḥ su|mahâ|svanaiḥ  
 śayânam atinidrâlum̄ Kumbhakarṇam abodhayat.  
 Prabodhya mahatâ c' âinam̄ yatnen' âgata|sâdhvasâḥ  
 svastham̄ âsînam̄ avyagram̄ vinidram̄ râkṣas'âdhipâḥ  
 Tato 'bravîd daśa|grîvâḥ Kumbhakarṇaṁ mahâ|balam̄:  
 «Dhanyo 'si yasya te nidrâ Kumbhakarṇ' êyam idr̄sî, ya  
 imam̄ dârun'âkâram̄ na jânîṣe mahâ|bhayam.  
 esa tîrv"ârṇavam̄ Râmaḥ setunâ haribhiḥ saha  
 Avamany' êha nah̄ sarvân̄ karoti kadanam̄ mahat.  
 mayâ tv apahṛtâ bhâryâ Sîtâ nâm' âsyâ Jânakî.

25 Tâm̄ netum̄ sa ih' âyâto baddhvâ setum̄ mah"ârṇave.  
 tena c' âiva Prahast'âdir mahân nah̄ svajano hataḥ.  
 Tasya n' ânyo nihant"âsti tvâm̄ ṛte śatru|karśana,  
 sudam̄śito 'bhiniryâya tvam adya balinâm̄ vara

with his horses, chariot, and charioteer. Once they saw that 15 that supreme demon Dhumráksha had been slain, the other monkeys' confidence returned, and they slaughtered his soldiers. Stricken by the powerful monkeys, who were radiant with victory, the demons' resolve was broken; they fled in fear to Lanka.

Those creatures of the night who had survived the slaughter fled, broken, to the city, and informed King Rávana of everything that had happened. But on hearing from them that Prahásta and the great Bowman Dhumráksha, along with his army, had been destroyed in battle by the bullish monkeys, Rávana exhaled violently, leaped up from his throne, and cried: "It's arrived—the time for Kumbha-karna to act!"

This pledged, he awoke the lethargic, sleeping Kumbha- 20 karna with a selection of exceptionally loud musical instruments. Having, with a great effort, roused him, so that he was sitting at ease, undisturbed and alert, the ten-necked demon-lord, full of anxiety, said to the mighty Kumbha-karna:

"You are fortunate, Kumbha-karna, to be able to sleep in this way. You're ignorant of this terrifying disaster. This Rama has crossed the sea by a causeway, together with the monkeys; despising all of us here, he is wreaking great havoc. Because I abducted Sita, the daughter of Jánaka, his wife, he has built a causeway over the ocean and come here to 25 take her home. He has killed our great kinsman, Prahásta, and others. None other than you can kill him, thinner of enemies. Go out, well-armored to meet him today, best of the strong. Kill Rama and all the rest in battle, enemy-tamer, and Dúshana's younger brothers, Vajra-vega and Pramáthin,

Rām'ādīn samare sarvāñ jahi śatrūn arim|dama,  
 Dūṣaṇ'āvaraṇau c' āiva Vajravega|Pramāthinau  
 Tau tvām̄ balena mahatā sahitāv anuyāsyataḥ.»  
 ity uktvā rākṣasa|patiḥ Kumbhakarṇam̄ tarasvinam̄  
 saṃdideś' eti|kartavye Vajravega|Pramāthinau.

«Tath” ēty» uktvā tu tau vīrau Rāvaṇam̄ Dūṣaṇ'ānujau  
 Kumbhakarṇam̄ puras|kṛtya tūrṇam̄ niryayatuḥ purāt.

MĀRKANDEYA uvāca:

287.1 Tato niryāya svapurāt Kumbhakarṇah sah'ānugah  
 apaśyat kapi|sainyam̄ taj jiṭa|kāśy agrataḥ sthitam.  
 Sa vīkṣamāṇas tat sainyam̄ Rāma|darśana|kāṇkṣayā  
 apaśyac c' āpi saumitraṁ dhanus|pāṇīm vyavasthitam.  
 Tam abhyety' āśu harayaḥ parivavruḥ samantataḥ  
 abhyaghnam̄s ca mahā|kāyair bahubhir jagatī|ruhaiḥ.

Karajair atudam̄s c' ānye vihāya bhayam uttamam  
 bahudhā yudhyamānās te yuddha|mārgaiḥ plavam̄|gamāḥ  
 5 Nānā|praharaṇair bhīmai rākṣas'ēndram atādayan.  
 sa tādyamānāḥ prahasan bhakṣayām āsa vānarān  
 Balam̄ Caṇḍabal'ākhyam̄ ca Vajrabāhūm ca vānaram.  
 tad dṛṣṭvā vyathanaṁ karma Kumbhakarṇasya rākṣasah  
 Udkroṣan paritрастās Tāra|prabhṛtayas tadā.  
 tān uccaiḥ kroṣataḥ sainyān śrutvā sa harīyūtha|pān,  
 Abhidudrāva Sugrīvah Kumbhakarṇam apeta|bhīḥ.

tato nipatya vegena Kumbhakarṇam̄ mahā|manāḥ.  
 Śālena jaghnivān mūrdhni balena kapi|kuñjaraḥ  
 sa mah"ātmā mahā|vegaḥ Kumbhakarṇasya mūrdhani.  
 10 Bibheda śālam̄ Sugrīvo na c' āiv' āvyathayat kapiḥ  
 tato vinadya sahasā śāla|sparṣa|vibodhitah  
 Dorbhyām ādāya Sugrīvam̄ Kumbhakarṇo 'harad balāt.

shall follow you with a great force!" Once he had said this to the powerful Kumbha-karna, the demon-lord assigned Vajra-vega and Pramáthin to the task in hand.

With a "So be it!" to Rávana, those two heroes, Dúshana's younger brothers, placed Kumbha-karna at the front and set out quickly from the city.

MARKANDÉYA said:

Once he was outside his own city with his followers, 287.1 Kumbha-karna saw the monkey-army in front of him, glowing with victory. Scrutinizing that army in the hope of catching sight of Rama, he saw Sumítra's son, standing bow in hand. The monkeys quickly came up, surrounded him on all sides and hit him with many thick-trunked trees.

Others, ignoring the great danger, struck him with their 4-5 claws. Attacking with many different martial strategies, the 5 monkeys beat the demon-lord with a variety of terrible weapons. Laughing while being beaten, he devoured the monkeys, known as Bala and Chanda-bala, and the ape Vajra-bahu. Witnessing the demon Kumbha-karna's dismay-ing act, Tara and the others cried out in fear. Hearing the monkey-led forces crying aloud, Sugríva rushed fearlessly toward Kumbha-karna.

The great-minded elephant of a monkey descended at speed on Kumbha-karna and struck him on the head forcefully with a *shala* tree. The great-spirited, super-swift monkey, Sugríva, broke the *shala* on Kumbha-karna's head, and failed even to shake him. Then, immediately aroused by the contact of the *shala*, Kumbha-karna grasped Sugríva with his arms and took hold of him by force. But the heroic

hriyamāṇam tu Sugrīvam Kumbhakarṇena rakṣasā  
 Avehyadravad vīraḥ Saumitrir mitraṇandanaḥ  
 so ’bhipatya mahā|vegam rukma|puṇkham mahā|śaram  
 Prāhiṇot Kumbhakarṇāya Lakṣmaṇaḥ para|vīra|hā.  
 sa tasya dehā|varaṇam bhittvā deham ca sāyakah  
 Jagāma dārayan bhūmīm rudhireṇa samukṣitah.  
 tathā sa bhinna|hṛdayaḥ samutsṛjya kap’|īsvaram  
 15 Kumbhakarṇo mah”|eṣv|āsaḥ pragṛhīta|śil”|āyudhaḥ  
 abhidudrāva Saumitrīm udyamya mahatīm śilām.

Tasy’ ābhipatatas tūrṇam kṣurābhyām ucchritau karau  
 ciccheda niśit’|āgrābhyām. sa babhūva catur|bhujah.  
 Tān apy asya bhujān sarvān pragṛhīta|śil”|āyudhān  
 kṣuraiś ciccheda laghv astram Saumitrīḥ pratidarśayan.  
 Sa babhūv’ ātikāyaś ca bahu|pāda|śiro|bhujah  
 tam Brahī’|āstreṇa Saumitrir dadāh’ ādri|cay’|ōpamam.  
 Sa papāta mahā|vīryo divy’|astr’|ābhīhato rāṇe  
 mah”|āśani|vinirdagdhaḥ pādapo ’nkuravān iva.  
 20 Tam dṛṣṭvā Vṛtra|saṃkāśam Kumbhakarṇam tarasvinam  
 gat’|āsum patitam bhūmau rākṣasāḥ prādravan bhayāt.

Tathā tān dravato yodhān dṛṣṭvā tau Dūṣaṇ’|ānujau  
 avasthāpy’ ātha Saumitrīm saṃkruddhāv abhyadhāvatām.  
 Tāv ādravantau saṃkruddhau Vajravega|Pramāthinau  
 abhijagrāha Saumitrir vinady’ ḍbhau patatribhiḥ.

Tataḥ su|tumulaṇ yuddham abhaval loma|harṣaṇam  
 Dūṣaṇ’|ānujayoḥ Pārtha Lakṣmaṇasya ca dhīmataḥ.  
 Mahatā śara|varṣeṇa rākṣasau so ’bhyavarṣata  
 tau c’ āpi vīrau saṃkruddhāv ubhau tau samavarṣatām.  
 25 Muhūrtam evam abhavad Vajravega|Pramāthinoḥ

son of Sumítra, the joy of his friends, saw Sugriva being taken away by the demon Kumbha·karna, and ran forward. Arriving, Lákshmana, killer of enemy heroes, shot an extra-swift, gold-shafted arrow at Kumbha·karna. The arrow cut through his armor and body, and plowed up the ground, smeared in blood. Pierced through the heart, Kumbha·karna, the great archer, released the monkey-lord, acquired a boulder as a weapon, and ran at Sumítra's son, holding the mighty stone aloft.

With two sharpened razors, the latter cut off the upraised arms of the creature as it rushed swiftly toward him. He became four-armed. Even those, his multiple arms armed with boulders, were cut off with razors by Sumítra's son, wielding a nimble weapon. He outgrew his body with many feet, heads and arms. Looking like a cairn of stones, he was burned by Sumítra's son with the Brahma weapon. Stricken by the divine weapon, he fell, hugely potent, in battle, like a branching tree incinerated by a great bolt of lightning. Seeing that the strong Kumbha·karna, who looked like Vrit- 20 ra, had fallen lifeless to the ground, the demons fled in terror.

Seeing those fleeing warriors, Dúshana's younger brothers stopped them and fell furiously upon Sumítra's son. Sumítra's son roared, and greeted Vajra·vega and Pramáthin, who were rushing frenziedly toward him, with arrows.

Then, Partha, there was a tumultuous and hair-raising battle between Dúshana's younger brothers and the wise Lákshmana. He showered those two demons with a huge shower of arrows, and those two furious heroes both showered him. And in this way the dreadful battle of Vajra·vega 25 and Pramáthin with Sumítra's strong-armed son lasted for

Saumitreś ca mahā|bāhoḥ saṃprahāraḥ su|dāruṇaḥ.  
 Ath' ādri|śringam ādāya Hanūmān mārut'|ātma|jah  
 abhidruty' ādade prāṇān Vajravegasya rakṣasāḥ.  
 Nīlaś ca mahatā grāvṇā Dūṣaṇ'|āvara|jaṇaḥ hariḥ  
 Pramāthinam abhidrutyā pramamātha mahā|balāḥ.  
 Tataḥ prāvartata punaḥ saṃgrāmaḥ kaṭuk'|ōdayaḥ  
 Rāma|rāvaṇa|sainyānām anyonyam abhidhāvatām.  
 Śataś Nairṛtān vanyā jaghnur vanyāmś ca Nairṛtāḥ  
 Nairṛtās tatra vadhyante prāyena na tu vānarāḥ.

MĀRKANDEYA uvāca:

288.1 Tataḥ śrutvā hataṃ saṃkhye Kumbhakarṇam sah'|ānugam  
 Prahaṣṭam ca mah"|ēṣv|āsaṇ Dūmrākṣam c' ātitejasam  
 Putram Indrajiṭam vīraṇ Rāvaṇaḥ pratyabhāṣata:  
 «jahi Rāmam amitra|ghna Sugrīvaṇ ca sa|Lakṣmaṇam.  
 Tvayā hi mama sat|putra yaśo diptam upārjitaṁ  
 jitvā vajra|dharam saṃkhye sahasr'|ākṣam Śacī|patim.  
 Antarhitāḥ prakāśo vā divyair datta|varaiḥ śaraiḥ  
 jahi śatrūn amitra|ghna mama śastra|bhṛtāṇ vara.  
 5 Rāma|Lakṣmaṇa|Sugrīvāḥ śara|sparṣam na te 'nagha  
 samarthāḥ pratisoḍhuṇ ca kutas tadanuyāyināḥ?  
 Agatā yā Prahaṣṭena Kumbhakarṇena c' ānagha  
 Kharasy' āpacitiḥ saṃkhye tām gaccha tvam mahā|bhuja.  
 Tvam adya niśitair bāṇair hatvā śatrūn sa|sainikān  
 pratinandaya mām putra purā jitv" ēva Vāsavam.»

some time. Then the Wind's son, Hanúmat, seizing a mountain peak, rushed up and took the life of the demon Vajravega. And the mighty monkey Nila rushed up and crushed Dúshana's younger brother, Pramáthin, with a huge rock. Then, attacking each other, a fierce battle between Rama's and Rávana's armies erupted again. The forest creatures slew Nírriti's sons, and Nírriti's sons the forest creatures in their hundreds; but it was mostly Nírriti's sons who were killed there, not the monkeys.

MARKANDÉYA said:

Then, hearing that Kumbha-karna had, with his followers, been killed in battle, along with Prahásta, the great archer, and the fierce Dhumráksha, Rávana said to his son, the heroic Indra-jit:

“Enemy-killer, kill Rama and Sugríva, and Lákshmana too! For you, my good son, have acquired glowing fame, you have conquered the thunderbolt-wielder, the thousand-eyed husband of Shachi,\* in battle. Now, enemy-killer, visible or invisible, kill my enemies with divine, gift-given arrows, best of my men bearing arms. Rama, Lákshmana 5 and Sugríva are unable to stand the touch of your arrows, sinless being—so how can their followers? Sinless being, what neither Prahásta nor Kumbha-karna could manage in battle—the revenge for Khara—you take it, Great Arm! Delight me, son, by killing our enemies and their soldiers with your whetted arrows today, just as you did before in conquering Vásava.”

Ity uktaḥ sa «tath” êty» uktvā ratham āsthāya daṁśitah  
prayayāv Indrajid rājaṁs tūrṇam āyodhanam prati.

Tato viśrāvya vispaṣṭam nāma rākṣasa|pumgavah  
āhvayām āsa samare Lakṣmaṇam śubha|lakṣaṇam.

10 Tam Lakṣmaṇo ’py abhyadhāvat pragṛhya sa|śaram dhanuh  
trāsayaṁs tala|ghoṣena siṁhaḥ kṣudra|mṛgān yathā.  
Tayoh samabhavad yuddham su|mahaj jaya|grddhinoḥ  
divy’|āstra|viduṣos tīvram anyonya|spardhinos tadā.

Rāvaṇis tu yadā n’ āivam viśeṣayati sāyakaiḥ  
tato gurutaram yatnam ātiṣṭhad balinām varah.

Tata enam mahā|vegair ardayām āsa tomariḥ,  
tān āgatān sa ciccheda Saumitrir niśitaiḥ śaraiḥ,  
Te nikṛttāḥ śarais tīkṣṇair nyapatan dharanī|tale.

tam Aṅgado Vāli|sutaḥ śrīmān udyamya pādapam

15 Abhidrutyā mahā|vegas tādayām āsa mūrdhani.

tasy’ Ēndrajid asambhrāntah prāsen’ ḫrasi vīryavān  
Prahartum aicchat, tam c’ āsyā prāsaṁ ciccheda Lakṣmaṇah.  
tam abhyāśa|gatam vīram Aṅgadām Rāvaṇ’|ātmajah

Gaday” ātādayat savye pārśve\* vānara|pumgavam.

tam acintya prahāraṁ sa balavān Vālinah sutah

Sasarj’ Ēndrajitah krodhāc chāla|skandham tath” Aṅgadah  
so ’ṅgadena ruṣ” ḫtsṛṣṭo vadhyā’ Ēndrajitas taruh

Jaghān’ Ēndrajitah Pārtha ratham s’|āśvam sa|sārathim.

tato hat’|āśvāt praskandya rathāt sa hata|sārathiḥ

20 Tatr’ āiv’ āntardadhe rājan māyayā Rāvaṇ’|ātmajah.

Thus addressed, Indra-jit replied: "So be it!" mounted his chariot in armor, my king, and went forward quickly to battle. Then, boldly announcing his name, the bullish demon challenged Lákshmana, marked by good fortune, to a fight. Lákshmana too grabbed his bow and arrows, and ran 10 toward him, spreading terror with a slapping sound, like a lion petrifying tiny animals. Both gluttons for victory, both *au fait* with divine weapons and in competition with each other, there was a huge and intense battle between them.

But when he could not overcome him in this way with his arrows, then Rávana's son, the greatest of the strong, made the weightiest of efforts: he bombarded him with very swift javelins. As they arrived, Sumítra's son split them with whetted arrows. Mown down with sharp arrows, they fell flat on the earth. Ángada, Valin's glorious son, lifted up a tree, rushed toward him at high speed and struck 15 him on the head. Unruffled, the potent Indra-jit wanted to strike him on his chest with a spear, but Lákshmana cleft his spear. When that bullish, heroic monkey Ángada approached, Rávana's son struck him on the left side with a club. Thinking nothing of that blow, the strong son of Valin, Ángada, thereupon angrily hurled the trunk of a *shala* tree at Indra-jit. That tree, released by Ángada in a rage to kill Indra-jit, destroyed Indra-jit's chariot, Partha, along with his horses and his charioteer. Then, his charioteer slain, having leaped from the chariot with its slaughtered horses, Rávana's son disappeared on the spot, my king, through his 20 magical power.

antarhitam viditvā tam bahu|māyam ca rākṣasam  
 Rāmas tam deśam āgamya tat sainyam paryarakṣata.  
 sa Rāmam uddiṣya śarais tato datta|vara is tadā  
 Vivyādha sarva|gātreṣu Lakṣmaṇam ca mahā|balam.  
 tam adr̄syam śaraiḥ śūrau māyay” āntarhitam tadā  
 Yodhayām āsatur ubhau Rāvaṇīm Rāma|Lakṣmaṇau.  
 sa ruṣā sarva|gātreṣu tayoḥ puruṣa|sim̄hayoḥ  
 Vyāsṛjat sāyakān bhūyah śataśo ’tha sahasraśah.  
 tam adr̄syam vicinvantah sr̄jantam aniśam śarān  
 25 Harayo viviśur vyoma pragṛhya mahatīḥ śilāḥ.  
 tāmś ca tau c’ āpy adr̄syah sa śarair vivyādha rākṣasah.  
 Tān bhr̄śam tādayām āsa Rāvaṇir māyayā vṛtaḥ.  
 tau śarair ācītau vīrau bhr̄tarau Rāma|Lakṣmaṇau  
 petatur gaganād bhūmīm sūryā|candramasāv iva.

## MĀRKANDEYA uvāca:

289.1 Tāv ubhau patitau dṛṣṭvā bhr̄tarāv Rāma|Lakṣmaṇau  
 babandha Rāvaṇir bhūyah śarair datta|vara is tadā.  
 Tau vīrau śara|bandhena baddhāv Indrajitā raṇe  
 rejatuḥ puruṣa|vyāghrau śakuntāv iva pañjare.  
 Tau dṛṣṭvā patitau bhūmau śataśah sāyakaiś citau  
 Sugrīvah kapibhiḥ sārdham parivārya tataḥ sthitah  
 Suṣeṇa|Maiṇda|Dvividaiḥ Kumuden’ Aṅgadena ca  
 Hanūman|Nīla|Tāraīś ca Nalena ca kap’īśvarah.

Realizing that the demon, who had many powers, had disappeared, Rama came to that place and protected the army. Then he aimed at Rama with gift-given arrows, and pierced him and the hugely strong Lákshmana in all their limbs. Then the heroes, Rama and Lákshmana, both fought with arrows against Rávana's invisible son, who had disappeared through his magical power. In a rage, he once more discharged arrows in their hundreds and thousands into all the limbs of those leonine men. Searching for the invisible creature that was continuously shooting arrows, the monkeys armed themselves with great stones and took to the sky. And as well as those two, the invisible demon pierced them with arrows too. Concealed by his magical power, Rávana's son beat them severely. Covered in arrows, those heroic brothers, Rama and Lákshmana, fell like the sun and the moon from the sky to the earth.

MARKANDÉYA said:

Seeing that both those brothers, Rama and Lákshma- 289.1  
na, had fallen, Rávana's son then bound them further with gift-given arrows. The two heroes, tigerish men trapped by Indra-jit with a row of arrows, looked like a couple of caged birds. Seeing those two fallen on the ground, covered with hundreds of arrows, Sugríva, together with the monkeys, stood around them—the monkey-king together with Sushéna, Mainda, Dvi-vida, Kúmuda, Ángada, Hanúmat, Nila, Tara and Nala.

5 Tatas tam deśam āgamya kṛta|karmā Vibhīṣaṇah  
 bodhayām āsa tau vīrau prajñ”|âstreṇa prabodhitau.  
 Viśalyau c’ āpi Sugrīvah kṣaṇen’ āitau cakāra ha  
 viśalyayā mah”|āuṣadhyā divya|mantra|prayuktayā.  
 Tau labdha|saṃjñau nṛ|varau viśalyāv udatiṣṭhatām  
 gata|tandrī|klamau c’ āpi kṣaṇen’ āitau mahā|rathau.  
 Tato Vibhīṣaṇah Pārtha Rāmam Ikṣvāku|nandanam  
 uvāca vijvaram dṛṣṭvā kṛt’|āñjalir idam vacah:  
 «Idam ambho gṛhītvā tu rāja|rājasya śāsanāt  
 Guhyako ’bhyāgataḥ śvetāt tvat|sakāśam arim|dama.  
 10 Idam ambhaḥ Kuberas te mahā|rājah prayacchatī  
 antarhitānām bhūtānām darśan’|ārtham param|tapa.  
 Anena sprṣṭa|nayano bhūtāny antarhitāny uta  
 bhavān drakṣyati yasmai ca pradāsyati naraḥ sa tu.»  
 «Tath” ēti» Rāmas tad vāri pratigṛhy’ ābhisaṃskṛtam  
 cakāra netrayoh śaucaṇām Lakṣmaṇaś ca mahā|manāḥ.  
 Sugrīva|Jāmbavantau ca Hanūmān Āṅgadas tathā  
 Mainda|Dvivida|Nīlāś ca prāyah plava|ga|sattamāḥ.  
 Tathā samabhavac c’ āpi yad uvāca Vibhīṣaṇah,  
 kṣaṇen’ ātīndriyāṇy eṣām cakṣūmṣy āsan Yudhiṣṭhira.  
 15 Indrajit kṛta|karmā ca pitre karma tad ātmanaḥ  
 nivedya punar āgacchat tvaray” āji|śirah prati.  
 Tam āpatantam saṃkruddham punar eva yuyutsayā  
 abhidudrāva Saumitrir Vibhīṣaṇa|matae sthitah.  
 Akṛt’|āhnikam ev’ āinam jīghāṁsur jīta|kāśinam  
 śarair jaghāna saṃkruddhah kṛta|saṃjñō ’tha Lakṣmaṇah.

Arriving at that place, Vibhíshana, who knew what he 5 was doing, woke those two heroes, bringing them back to consciousness with the consciousness weapon. Then Sugríva freed them of arrows in an instant with the great herb *vishálya*, prepared with a divine spell. Freed from arrows, their consciousness restored, those paragons of men stood up, and in an instant the weariness and fatigue of such great warriors had gone.

Then, Partha, when Vibhíshana had seen Rama, the delight of Ikshváku, free from affliction, he greeted him with joined hands and made this speech: “Enemy-subduer, instructed by the king of kings, a Gúhyaka took this water and came to you from the White Mountain. Great King 10 Kubéra offers you this water, incinerator of the foe, so that you can see invisible beings. Your eyes touched with this, you shall see even invisible creatures, as will anyone you give it to.”

Saying “So be it!,” Rama accepted that purified water and washed his eyes, as did great-minded Lákshmana, Sugríva and Jámbavat, Hanúmat, Ángada, Maínda, Dvi·vida and Nila, and most of the eminent monkeys. Then what Vibhíshana had described happened: in an instant, Yudhi·shthíra, 15 their eyes became clairvoyant. And Indra·jit, his work done, letting his father know of his action, came again at speed to the front line of battle.

On Vibhíshana’s advice, Sumítra’s son bore down on him, attacking furiously, full of the desire to fight again. So the furious Lákshmana, who had been tipped off in this way, struck him with arrows, wanting to kill that one who had the look of victory about him before he had performed

Tayoḥ samabhavad yuddhaṁ tad” ânyonyaṁ jīgīṣatoḥ  
atīva citram āścaryaṁ Śakra|Prahlādayor iva.

Avidhyad Indrajit tīkṣṇaiḥ Saumitriṁ marma|bhedibhiḥ  
Saumitriś c’ ânalasparśair avidhyad Rāvaṇīṁ śaraiḥ.

20 Saumitri|śara|saṁsparśād Rāvaṇīḥ kroḍha|mūrchitaḥ  
asṛjal Lakṣmaṇāy’ âṣṭau śarān āśī|viṣ’|ōpamān.

Tasy’ âsūn pāvaka|sparśaiḥ Saumitriḥ patribhis tribhiḥ  
yathā niraharad vīras tan me nigadataḥ śṛṇu.

Eken’ âsyā dhanuṣmantam bāhūm dehād apātayat  
dvitīyena sa|nārācam bhujam bhūmau nyapātayat.

Tṛtīyena tu bāṇena pṛthu|dhāreṇa bhāsvatā  
jahāra su|nasam c’ āpi śiro bhrājiṣṇu|kuṇḍalam.

Vinikṛtta|bhujā|skandham kabandham bhīma|darśanam  
tam hatvā sūtam apy astrair jaghāna balinām varah.

25 Laṅkām praveśayām āsus tam ratham vājinas tadā  
dadaraśa Rāvaṇas tam ca ratham putra|vinākṛtam.

Sa putram nihataṁ dṛṣṭvā trāsāt saṁbhrānta|mānasah  
Rāvaṇah śoka|moh’|ārto Vaidehīm hantum udyataḥ.  
Aśoka|vanikā|sthām tām Rāma|darśana|lālasām  
khaḍgam ādāya duṣṭ’|ātmā javen’ ābhipapāta ha.

Tam dṛṣṭvā tasya durbuddher Avindhyaḥ pāpa|niścayam  
śamayām āsa saṅkruddham śrūyatām yena hetunā.

«Mahā|rājye sthito dīpte na striyam hantum arhasi  
hat” āiv’ āiṣā yadā strī ca bandhana|sthā ca te vaše.

30 Na c’ āiṣā deha|bhedena hatā syād iti me matih.

his daily rites.\* So a very striking and rare battle ensued between the two of them, like that between Shakra and Prahláda, each desiring to overcome the other. Indra-jit pierced Sumítra's son with sharp arrows, splitting his vital organs, and Sumítra's son pierced Rávana's son with arrows whose touch was like fire.

Senseless with anger at the touch of Sumítra's son's arrows, 20 Rávana's son released eight venomous, snake-like shafts at Lákshmana. Listen, as I tell how the hero, Sumítra's son, took his life with three arrows whose touch was like fire: with one, he shot his bow-bearing arm from his body; with the second he brought his arrow-bearing arm to the ground; but with the third, broad, shining shaft, he took off his head with its fine nose and sparkling earrings. Once he had slain that headless trunk—a terrible sight with its arms lopped from its shoulders—the strongest of the strong killed the charioteer too with arrows.

Then the horses brought the chariot back to Lanka, and 25 Rávana saw that chariot minus his son. Seeing his son slain, his mind reeling with fear, afflicted by grief and confusion, Rávana prepared to kill the Vidéha princess. Grabbing his sword, the evil-natured creature rushed quickly toward her as she waited in the *ashóka*\* grove, ardently hoping for a glimpse of Rama.

Listen to the reasoning with which Avíndhya, seeing the evil intention of that bad-minded one, calmed the angry creature: "Stationed in a glorious great kingdom, you must not kill a woman—a woman who has been killed already, captive in your power. In my opinion she won't be killed by 30 the destruction of her body. But kill her husband—killing

jahi bhartāram ev' âsyā. hate tasmin hatā bhavet.

Na hi te vikrame tulyah sākṣād api śata|kratuh  
asakṛdd hi tvayā s'|Ēndrās trāsītās tridaśā yudhi.»

Evam bahu|vidhair vākyair Avindhyo Rāvaṇam tadā  
kruddham samśamayām āsa, jagrhe ca sa tad vacah.

Niryāṇe sa matīm kṛtvā nidhāy' āsim kṣapā|carah  
ājñāpayām āsa tadā «ratho me kalpyatām» iti.

### MĀRKANDEYA uvāca:

290.1 Tataḥ kruddho daśa|grīvah priye putre nipātite  
niryayau ratham āsthāya hema|ratna|vibhūṣitam.  
Sa vṛto rākṣasair ghorair vividh'|āyudha|pāṇibhiḥ  
abhidudrāva Rāmam sa yodhayan hari|yūthapān.

Tam ādravantam sam̄kruddham Mainda|Nīla|Nal'|Āngadāḥ  
Hanūmān Jāmbavāmś c' āiva sa|sainyāḥ paryavārayan.  
Te daśa|grīva|sainyam tad ṛkṣa|vānara|puṇgavāḥ  
drumair vidhvamsayām cakrur daśa|grīvasya paśyataḥ.

5 Tataḥ sva|sainyam ālokya vadhyamānam arātibhiḥ  
māyāvī c' āśrjan māyām Rāvaṇo rākṣas'|ādhipah.  
Tasya deha|viniṣkrāntah śataśo 'tha sahasraśah  
rākṣasāḥ pratyadṛśyanta śara|śakty|rṣṭi|pāṇayaḥ.  
Tān Rāmo jaghnivān sarvān divyen' āstreṇa rākṣasān.  
atha bhūyo 'pi māyām sa vyadadhād rākṣas'|ādhipah.  
Kṛtvā Rāmasya rūpāṇi Lakṣmaṇasya ca Bhārata  
abhidudrāva Rāmam ca Lakṣmaṇam ca daś'īānanāḥ.  
Tatas te Rāmam arcchanto Lakṣmaṇam ca kṣapā|carah  
abhipetus tadā Rāmam pragṛhīta|śar'īāsanāḥ.

him would be killing her. For clearly not even the god of a hundred sacrifices himself is equal to your prowess, since it's not just the once that you've upset Indra and the gods in battle." Thus Avíndhya calmed the furious Rávana with all kinds of arguments, and he took his advice. Deciding to march out, the creature of darkness sheathed his sword, then gave the order for his chariot to be made ready.

MARKANDÉYA said:

Then the furious ten-necked one, whose dear son had 290.1 been slain, mounted his gold and jewel-encrusted chariot, and rode out. Surrounded by terrible demons, his hands full of all kinds of weapons, fighting the monkey generals, he bore down on Rama.

As he rushed at them furiously, Mainda, Nila, Nala and Ángada, Hanúmat and Jámavat surrounded him with their armies. Before the eyes of the ten-necked one, those heroic bears and monkeys scattered the ten-necked one's army with trees.

Then, seeing his own army being killed by his enemies, 5 Rávana, lord of demons, the possessor of magical power, discharged his magic. Demons in their hundreds and thousands, brandishing arrows, spears and swords, were seen to issue from his body. Rama killed all those demons with a divine weapon. So again the demon-lord resorted to magic. Producing materializations of Rama and Lákshmana, Bhá-rata, the ten-headed one bore down on Rama and Láksh-mana. So those night-prowlers rushed at Rama and Láksh-mana, and then fell upon Rama, their bows at the ready.

10 Tām dṛṣṭvā rākṣas' ēndrasya māyām Ikṣvāku|nandanaḥ  
uvāca Rāmaṁ Saumitrir asaṁbhrānto bṛhad vacah:  
«Jah' īmān rākṣasān pāpān ātmanaḥ pratirūpakān!»  
jaghāna Rāmas tāmś c' ānyān ātmanaḥ pratirūpakān.

Tato hary|aśva|yuktena rathen' āditya|varcasā  
upatasthe rāṇe Rāmaṁ Mātaliḥ Śakra|sārathiḥ.

MĀTALIR uvāca:

«Ayaṁ hary|aśva|yug jaitro maghonaḥ syandan' |ōttamah  
anena Śakraḥ Kākutstha samare daitya|dānavān  
Śataśaḥ puruṣa|vyāghra rath' |ōdāreṇa jaghnivān.  
tad anena nara|vyāghra may" āyattena samyuge  
15 Syandanena jahi kṣipram Rāvaṇam. mā ciram kṛthāḥ!»  
ity ukto Rāghavas tathyam vaco 'śaṅkata Mātaleḥ:  
«Māy" āiṣā rākṣasasy' ēti». tam uvāca Vibhīṣaṇaḥ:  
«n' ēyam māyā nara|vyāghra Rāvaṇasya dur|ātmanaḥ.  
Tad ātiṣṭha ratham sīghram imam Aindram mahā|dyute.»  
tataḥ prahṛṣṭaḥ Kākutsthas «tath" ēty» uktvā Vibhīṣaṇam  
Rathen' ābhipapāt' ātha daśa|grīvam ruṣ" ānvitah.  
hāḥ|kṛtāni bhūtāni Rāvaṇe samabhidrute  
Siṁha|nādāḥ sa|paṭahā divi divyāś tath" ānadan.  
daśa|kandhara|rāja|sūnvos tathā yuddham abhūn mahat.  
20 Alabdh' ḥopamam anyatra taylor eva tath" ābhavat.  
sa Rāmāya mahā|ghoram visasarja niśā|caraḥ  
Śūlam Indr' |āśani|prakhyam Brahma|daṇḍam iv' ḥodyatam.  
tac chūlam satvaram Rāmaś ciccheda niśitaiḥ śaraiḥ.

Witnessing that magical power of the demon-lord, Ikshváku's delight, Sumítra's son made this great, unruffled speech to Rama: "Kill those evil demons which look like you!" And Rama killed those which looked like him. 10

Then, on a chariot brilliant as the sun, yoked with bay horses, Mátali, Shakra's charioteer, approached Rama in the battle.

MÁTALI said:

"This victory chariot, drawn by bay horses, is the bountiful one's best chariot. Kakútstha, tigerish man, with this noble chariot Shakra killed *daityas* and *dánavas* in their hundreds in battle. So with this chariot driven by me, tigerish man, quickly kill Rávana in the battle. Don't delay!" 15  
Addressed in this way, Rágava was suspicious of Mátali's true speech:

"This is some magic of the demon!" But Vibhíshana told him: "This is not the evil-natured Rávana's magic, tigerish man! So, splendid being, swiftly mount this chariot of Indra." Then Kakútstha was delighted.

Saying "So be it!" to Vibhíshana, full of rage, he then drove at the ten-necked one with the chariot. When Rávana was attacked, beings screamed "Haha!"; then divine lion roars thundered in the sky with kettledrums. And the fight between the ten-necked one and the prince was great—nothing to exceed it had happened anywhere else. The night-prowler hurled at Rama a most terrible spear, like Indra's thunderbolt, like Brahma's staff held aloft. Rama split that spear quickly with his sharp arrows. 20

Tad dṛṣṭvā duṣkaram karma Rāvaṇam bhayam āviśat.  
 tataḥ kruddhaḥ sasaj' āśu daśa|grīvah śitāmś charān  
 Sahasr'āyutaśo Rāme śastrāṇi vividhāni ca  
 tato bhuṣuṇḍīḥ śūlāni ca musalāni paraśvadhān  
 Śaktīś ca vividh'ākārāḥ śata|ghniś ca śitān kṣurān.  
 tām māyām vikṛtām dṛṣṭvā daśa|grīvasya rakṣasah  
 25 Bhayāt pradudruvuḥ sarve vānarāḥ sarvato diśam.  
 tataḥ su|patram su|mukham hema|puṇkham śar'ōttamam  
 Tūṇād ādāya Kākutstho brahm'āstreṇa yuyoja ha.  
 tam bāṇa|varyam Rāmeṇa brahm'āstreṇ' ānumantritam  
 Jahrṣur deva|gandharvā dṛṣṭvā Śakra|purogamāḥ  
 alp'āvaśeṣam āyuś ca tato 'manyanta rakṣasah  
 Brahm'āstr'ōdīraṇāc chatror deva|dānava|kiṇnarāḥ.  
 tataḥ sasarja tam Rāmaḥ śaram apratim'āujasam  
 Rāvaṇ'āntakaram ghoram Brahma|daṇḍam iv' ôdyatam.  
 mukta|mātreṇa Rāmeṇa dūr'ākṛṣṭena Bhārata  
 30 Sa tena rākṣasa|śreṣṭhah sa|rathah s'āśva|sārathiḥ  
 prajajvāla mahā|jvālen' āgnin" ābhipariplutah.  
 Tataḥ prahṛṣṭas tridaśāḥ saha|gandharva|cāraṇāḥ  
 nihatam Rāvaṇam dṛṣṭvā Rāmeṇ' ākliṣṭa|karmanā.  
 Tatyajus tam mahā|bhāgam pañca bhūtāni Rāvaṇam  
 bhramśitah sarva|lokeṣu sa hi brahm'āstra|tejasā.  
 Śarīra|dhātavo hy asya māṁsam rudhiram eva ca  
 neśur brahm'āstra|nirdagdhā na ca bhasm' āpy adr̄syata.

Seeing that almost impossible feat, Rávana was filled with fear. Then, angered, the ten-necked one quickly fired off sharp arrows and various weapons at Rama in their tens of millions—such as bhushúndis, spears, clubs, axes, lances of various kinds, hundred-killers and sharpened blades. Seeing the ten-necked demon's unnatural power, all the monkeys 25 scattered, out of fear, in every direction. Then Kakútstha, taking a well-feathered, fine-headed, gold-shafted super-arrow from his quiver, joined it to Brahma's weapon. Rama charged this supreme arrow with the Brahma weapon.

Seeing this, the gods and *gandhárvas*, led by Shakra, rejoiced. And they thought the enemy demon's life almost over—the gods, *dánavas*, *kim·naras*—because of the charging of Brahma's weapon. Then Rama released that terrible arrow—its energy immeasurable, like Brahma's staff held aloft—and finished off Rávana. For as soon, Bhárata, as it was released by Rama, drawing his bowstring from far above him into a circle, it ignited the best of demons, with 30 his chariot, horses and charioteer; he was engulfed by a great blazing fire.

Then the gods rejoiced, together with the *gandhárvas* and *cháranas*, on seeing Rávana killed by Rama, the unimpeachable actor. The five elements abandoned the most fortunate Rávana, for he was ousted in all the worlds by the brilliance of Brahma's weapon. His bodily elements, even his flesh and blood, perished, burned up by Brahma's weapon, and not even his ashes were seen.

MĀRKANDEYA uvāca:

291.1 Sa hatvā Rāvaṇam kṣudram rākṣas’|ēndram sura|dvīṣam  
 babhūva hṛṣṭah sa|suhṛd Rāmaḥ Saumitriṇā saha.  
 Tato hate daśa|grīve devāḥ sa|rṣi|purogamāḥ  
 āśīrbhir jaya|yuktābhir ānarcus tam mahā|bhujam.

Rāmaḥ kamala|patr’|ākṣam tuṣṭuvuḥ sarva|devatāḥ  
 Gandharvāḥ puṣpa|varṣaiś ca vāgbhiś ca tridaś’|ālayāḥ.  
 Pūjayitvā tathā Rāmaḥ pratijagmūr yath”|āgatam.  
 tan mah”|ōtsava|saṃkāśam āśīd ākāśam acyuta.

5 Tato hatvā daśa|grīvam Laṅkām Rāmo mahā|yaśāḥ  
 Vibhīṣaṇāya pradadau prabhuḥ para|puram|jayah.  
 Tataḥ Sītām puras|kṛtya Vibhīṣaṇa|puras|kṛtām  
 Avindhyo nāma su|prajño vṛddh’|āmātyo viniryayau.  
 Uvāca ca mah”|ātmānam Kākutsthām dainyam āsthitaḥ:  
 «pratīccha devā sad|vṛttām mah”|ātmañ Jānakīm iti.»

Etac chrutvā vacas tasmād avatīrya rath’|ōttamāt  
 bāṣpeṇ’ āpihitām Sītām dadars’ Ēkṣvāku|nandanaḥ.  
 Tām dṛṣṭvā cāru|sarv’|āngīm yāna|sthām śoka|karśitām  
 mal’|ōpacita|sarv’|āngīm jaṭilām krṣṇa|vāsasam  
 10 Uvāca Rāmo Vaidehīm parāmarśa|viśāṅkitāḥ:

«gaccha Vaidehi muktā tvām. yat kāryam tan mayā kṛtam.  
 Mām āsādyā patīm bhadre na tvām rākṣasa|veśmani  
 jarām vrajethā iti me nihato ’sau niśā|carah.  
 Katham hy asmad|vidho jātu jānan dharma|viniścayam  
 para|hasta|gatām nārīm muhūrtam api dhārayet?  
 Su|vṛttām a|su|vṛttām v” āpy aham tvām adya maithili

MARKANDÉYA said:

Having killed the low, god-hating demon-lord, Rávana, 291.1  
 Rama was delighted, as was Sumítra's son, and their friends. Once the ten-necked one had been killed, then the gods, led by the seers, honored that great-armed one with blessings for his victory.

All the gods, *gandhárvas*, and those living in heaven, praised Rama of the lotus-petal eyes with downpours of flowers and words. After honoring Rama in this way, they returned as they had come. The sky looked like one great festival, imperishable one.\* So, having killed the ten-necked 5 one, the most glorious Rama, conqueror of the enemy city, gave Lanka to Vibhíshana. Then, preceded by Sita and Vibhíshana, the most wise and ancient minister, Avíndhya, issued out. And he said to the great-souled Kakútstha, sunk in depression: "Great soul, receive back your virtuous queen, Jánaka's daughter."

Having listened to this speech, the delight of Ikshváku stepped down from that supreme chariot and looked at Sita, veiled in tears. Seeing her, all her limbs beautiful, standing on a vehicle, thin from grief, her body caked with dirt, her hair matted, wearing a black robe, Rama, suspicious that 10 she had been violated, said to the Vidéha princess:

"Go, princess of Vidéha! You have been freed. I have done what I had to. Good lady, since I was your husband I could not let you wander into old age in a demon's house, so I killed that creature of the night. For how could someone like me, who knows what the Law decrees, tolerate his wife's being in another man's power even for a hour? Whether you

n' ôtsahe paribhogāya śv'āvalīdham havir yathā.»

Tataḥ sā sahasā bālā tac chrutvā dāruṇam vacah  
papāta devī vyathitā nikṛttā kadalī yathā.

15 Yo 'pi asyā harṣa|saṁbhūto mukha|rāgas tad" ābhavat  
kṣaṇena sa punar bhraṣṭo nihśvāsa iva darpane.

Tatas te harayah sarve tac chrutvā Rāma|bhāṣitam  
gat'|āsu|kalpā niśceṣṭā babhūvuḥ saha|Lakṣmaṇāḥ.

Tato devo viśuddh'|ātmā vimānena catur|mukhaḥ  
padma|yonir jagat|sraṣṭā darśayām āsa Rāghavam,  
Śakraś c' āgniś ca Vāyuś ca Yamo Varuṇa eva ca  
Yakṣ'|ādhipaś ca bhagavāṁs tathā sapta|rṣayo 'malāḥ  
Rājā Daśarathaś c' āiva divya|bhāṣvara|mūrtimān  
vimānena mah"|ārheṇa haṁsa|yuktena bhāṣvatā.

20 Tato 'ntarikṣam tat sarvam deva|gandharva|saṁkulam  
śuśubhe tārakā|citram śarad' īva nabhas|talam.  
Tata utthāya Vaidehī teṣām madhye yaśavinī  
uvāca vākyam kalyāṇī Rāmam pṛthula|vakṣasam.

«Rāja|putra na te doṣam karomi vidiṭā hi te  
gatiḥ strīṇām narāṇām ca. śrīnu c' ēdaṁ vaco mama.  
Antaś carati bhūtānām mātariśvā sadā|gatiḥ  
sa me vimuñcatu prāṇān yadi pāpam carāmy aham.  
Agnir āpas tath" ākāśam pṛthivī vāyur eva ca  
vimuñcantu mama prāṇān yadi pāpam carāmy aham.

25 Yath" āhaṁ tvad|ṛte vīra n' ānyam svapne 'py acintayam  
tathā me deva|nirdiṣṭas tvam eva hi patir bhava.»

Tato 'ntarikṣe vāg āśīt su|bhagā loka|sākṣiṇī  
punyā saṁharṣaṇī teṣām vānarāṇām mahātmanām.

have behaved well or not, princess of Míthila, you are like an oblation licked by a dog—I cannot enjoy you now."

When the young queen heard this dreadful speech, she fell juddering down, like a cut banana tree. Then the color <sup>15</sup> that had risen in her face from joy disappeared again in a moment, like breath from a mirror. And all the monkeys, and Lákshmana too, hearing what Rama had said, became motionless, as if dead.

Then the four-faced, pure-spirited god,\* born from a lotus, creator of the universe, showed himself with his vehicle to Rágava, as did Shakra, Agni, Vayu, Yama, Váruna, the lordly king of the *yakshas*, and the stainless seven seers, and King Dasha-ratha, shining and divine in form, with his greatly worthy, glorious vehicle, yoked with geese. The entirety of space was filled with gods and *gandhárvas*; it shone <sup>20</sup> like the surface of the sky bright with autumnal stars. Then the glorious and beautiful princess of Vidéha stood up in their midst and made a speech to broad-chested Rama:

"Prince, I find no fault with you, for you are familiar with the way of men and women. Listen to what I have to say. The ever-moving wind that moves in beings—let him liberate my life breaths if I have done wrong! Let fire, water, space, earth and wind liberate my life breaths if I have done wrong! As even in my dreams, hero, I have never thought <sup>25</sup> of anyone but you, so you should be my husband, as was determined by the gods."

Then there was a beautiful, auspicious voice in the sky, a universal witness, gladdening those great-spirited monkeys.

VĀYUR uvāca:

«Bho bho Rāghava satyam vai vāyur asmi sadāgatih.  
apāpā maithilī rājan. samgaccha saha bhāryayā.»

AGNIR uvāca:

«Aham antah|śarīra|sthō bhūtānām Raghū|nandana.  
su|sūkṣmam api Kākutstha maithilī n' āparādhyati.»

VARUṄA uvāca:

«Rasā vai mat|prasūtā hi bhūta|deheṣu Rāghava.  
ahaṁ vai tvām prabrahvīmi maithilī pratigṛhyatām.»

BRAHM”ovāca

30     «Putra n' āitad ih' āścaryam tvayi rāja'|ṛṣi|dharmiṇi.  
sādho sadvṛtta Kākutstha śṛṇu c' ēdām vaco mama.  
Śatruṇeṣā tvayā vīra deva|gandharva|bhoginām  
Yakṣānām dānavānām ca maha”|ṛṣīnām ca pātitah.  
Avadhyah sarva|bhūtānām mat|prasādāt pur” ābhavat.  
kasmāc cit kāraṇāt pāpāḥ kam cit kālam upekṣitah.  
Vadh’ārtham ātmanas tena hṛtā Sītā dur|ātmanā  
Nalakūbara|śāpena rakṣā c' āsyāḥ kṛtā mayā.  
Yadi hy akāmām āsevet striyam anyām api dhruvam  
śatadh” āsyā phalen mūrdhā ity uktaḥ so 'bhavat purā.  
35    N' ātra śāṅkā tvayā kāryā. pratīcch' ēmām mahā|dyute.  
kṛtam tvayā mahat kāryam devānām amara|prabha.»

VAYU said:

“Oh, Oh, Rághava! It’s true—I am the ever-moving Wind—the princess of Míthila is without sin, king. Be reunited with your wife!”

AGNI said:

“I am in the body of beings, Raghu’s delight. The princess of Míthila has not, even in the slightest, strayed, Kakútstha.”

VÁRUNA said:

“The juices in creatures’ bodies are produced by me, Rághava. Truly, I tell you, take the princess of Míthila back!”

BRAHMA said:

“Good son, virtuous Kakútstha, for you, who have the 30 law of the royal seers, there is nothing extraordinary about this. Listen to my words. You have felled this enemy of the gods, *gandhárvas*, snakes, *yakshas*, *dánavas* and great seers. Hitherto, by my grace, no beings could kill him. For some reason the evil one was overlooked for some time. Sita was abducted by the evil-natured one in order to bring about his own death, and I protected her by means of Nala-kúbara’s curse. For he had been told in the past that, if he were to approach any unwilling woman, it would certainly result in his head splitting into a hundred pieces. You should 35 be in no doubt about this. Take her back, glorious man. You have done a great deed for the gods, you who are like an immortal!”

DAŚARATHA uvāca:

«Prīto 'smi vatsa bhadram te pitā Daśaratho 'smi te  
anujānāmi rājyam ca praśādhi puruś'|ottama!»

RĀMA uvāca:

«Abhivādaye tvām rāj'|ēndra. yadi tvām janako mama  
gamiṣyāmi purīm ramyām Ayodhyām śāsanāt tava.»

MĀRKANDEYA uvāca:

Tam uvāca pitā bhūyah prahṛṣṭo Bharata|rṣabha  
«gacch' āyodhyām praśādh' īti» Rāmaṁ rakt'|ānta|locanam  
«Sampūrṇān' īha varṣāṇi caturdaśa mahā|dyute.»

tato devān namaskṛtya suhṛdbhir abhinanditaḥ

40 Mah"ēndra iva Paulomyā bhāryayā sa sameyivān.  
tato varam dadau tasmai Avindhyaḥ param|tapaḥ  
Trijaṭām c' ārtha|mānābhyaṁ yojayām āsa rākṣasīm.  
tam uvāca tato Brahmā devaiḥ śakra|purogamaiḥ:

«Kausalyā|mātar iṣṭāṁs te varān adya dadāni kān?»  
vavre Rāmaḥ sthitim dharme śatrubhiś c' āparājayam  
Rākṣasair nihatānām ca vānarānām samudbhavam.  
tatas te Brahmaṇā prokte «tath" ēti» vacane tadā  
Samuttasthur mahā|rāja vānarā labdha|cetasah

Sītā c' āpi mahā|bhāgā varam Hanumate dadau:

45 «Rāma|kīrtyā samāṁ putra jīvitam te bhaviṣyati,  
divyās tvām upabhogāś ca mat|prasāda|kṛtāḥ sadā  
Upasthāsyanti Hanumann iti sma hari|locana.»

DASHA·RATHA said:

“I am pleased, son. A blessing on you! I am your father, Dasha·ratha. I give permission. And govern the kingdom, outstanding man!”

RAMA said:

“I salute you, Indra of a king. If you are my father, I will go to the beautiful city of Ayódhya at your command.”

MARKANDÉYA said:

Delighted, his father, bull of the Bharatas, again told him, Rama of the red-tipped eyes: “Go to Ayódhya and govern! Your fourteen years here have been completed, man of great glory.”

Then having bowed to the gods, and greeted by his friends, he was reunited with his wife, like great Indra with 40 Paulómi. Then the incinerator of the foe gave a gift to that Avíndhya, and provided the demoness Tri·jata with wealth and honor. Then Brahma, among the gods with Indra at their head, said to him:

“Kausálya’s son, what gifts do you desire that I shall give you today?” Rama chose firmness in the Law, invincibility in the face of his enemies and the resurrection of the monkeys killed by the demons. And when Brahma had spoken the words “So be it!” the monkeys stood up, their consciousness restored, great king.

Then the most fortunate Sita gave a gift to Hanúmat: “Your life, son, shall last as long as Rama’s fame, and, fashioned by my grace, divine refreshments shall ever wait on you, brown-eyed Hanúmat!” And while those whose actions were impeccable were looking on, all the gods, with Indra at 45

tatas te prekṣamāṇānāṁ teṣām akliṣṭa|karmaṇām  
 Antardhānāṁ yayur devāḥ sarve Śakra|purogamāḥ.  
 dṛṣṭvā Rāmaṁ tu jānakyā saṅgataṁ Śakra|sārathiḥ  
 Uvāca parama|prītaḥ suhṛṇ|madhya idam vacaḥ:

«deva|gandharva|yakṣānāṁ mānuṣ'|āsura|bhoginām  
 Apanītaṁ tvayā duḥkham idam satya|parākrama.

sa|dev'|āsura|gandharvā yakṣa|rākṣasa|pannagāḥ

50 Kathayiṣyanti lokās tvāṁ yāvad bhūmir dhariṣyati.»  
 ity evam uktv” ānujñāpya Rāmaṁ śastra|bhṛtāṁ varam  
 Sampūjy’ āpākramat tena rathen’ āditya|varcasā.  
 tataḥ Sītāṁ puras|kṛtya Rāmaḥ Saumitriṇā saha  
 Sugrīva|pramukhaiś c’ āiva sahitah sarva|vānaraiḥ  
 vidhāya rakṣānāṁ Laṅkāyāṁ Vibhīṣaṇa|puras|kṛtaḥ

Samtatāra punas tena setunā makar'|ālayam  
 Puṣpakeṇa vimānena khecareṇa virājatā  
 Kāmalgena yathā mukhyair amātyaiḥ samvṛto vaśī.  
 tatas tīre samudrasya yatra śiṣye sa pārthivah

55 Tatr’ āiv’ ὄvāsa dharm’|ātmā sahitah sarva|vānaraiḥ.  
 ath’ āinān Rāghavah kāle samānīy’ ābhipūjya ca  
 Visarjayām āsa tadā ratnaiḥ samtoṣya sarvaśah.  
 gateṣu vānar’|ēndreṣu gopuccha|rakṣeṣu teṣu ca  
 Sugrīva|sahito Rāmaḥ Kiṣkindhām punar āgamat.

Vibhīṣaṇen’ ānugataḥ Sugrīva|sahitas tadā  
 Puṣpakeṇa vimānena Vaidehyā darśayan vanam  
 Kiṣkindhām tu samāsādya Rāmaḥ praharatām varah  
 Aṅgadām kṛta|karmāṇam yauva|rājye ’bhyasēcayat.

their head, disappeared. But seeing Rama reunited with Jánaka's daughter, Shakra's charioteer, extremely pleased, said this, in the midst of friends:

“You, whose strength is truth, have dispersed this sorrow of gods, *gandhárvas*, *yakshas*, men, anti-gods and snakes. *Yakshas*, demons, serpents, along with gods, anti-gods and *gandhárvas*, and the worlds will tell of you as long as the earth 50 remains.” Having said this, he asked for leave to depart, honored the best of weapon-bearers, Rama, and left with his chariot brilliant as the sun. Then, placing Sita before him, together with Sumítra's son, along with all the monkeys, with Sugríva at their head, and attended by Vibhíshana, Rama arranged for Lanka's protection.

And then he again crossed the sea monster's realm by that causeway, on the beautiful sky-going chariot, Púshpaka, which goes as he wills, a ruler surrounded by his chief ministers. Then, on the seashore where he, the king, had slept, the Law-spirited man stayed with all the monkeys. 55 In time Rágava called them together and honored them, and, having completely satisfied them with jewels, dismissed them. And when the monkey-lords and the monkeys and bears had gone, Rama went back to Kishkíndha with Sugríva.

Followed by Vibhíshana, and accompanied by Sugríva, he showed the Vidéha princess the forest from the Púshpaka vehicle. After he had reached Kishkíndha, Rama, the greatest of warriors, had Ángada, who had done his duty, consecrated as crown prince.

tatas tair eva sahito Rāmaḥ Saumitriṇā saha  
 60 Yath”|āgatena mārgeṇa prayayau sva|puram̄ prati.  
 Ayodhyām̄ sa samāsādya purīm̄ rāṣṭra|patis tataḥ  
 Bharatāya Hanūmantam̄ dūtam̄ prāsthāpayat tadā.  
 lakṣayitv” ēnigitaṁ sarvam̄ priyam̄ tasmai nivedya ca  
 Vāyu|putre punaḥ prāpte Nandigrāmam̄ upāgamat.  
 sa tatra mala|digdh’|āṅgam̄ Bharatam̄ cīra|vāsasam  
 Agrataḥ pāduke kṛtvā dadars’ āśīnam̄ āsane.  
 saṅgato Bharaten’ ātha Śatrughnena ca vīryavān  
 Rāghavaḥ saha|Saumitrir mumude Bharata’|rṣabha.  
 tato Bharata|Śatrughnau sametau guruṇā tadā  
 65 Vaidehyā darśanen’ ḫobhau praharṣam̄ samavāpatuḥ.  
 tasmai tad Bharato rājyam̄ āgatāy’ ātisatkṛtam̄  
 nyāsam̄ niryātayām̄ āsa yuktaḥ paramayā mudā.  
 Tatas te Vaiśṇave śūram̄ nakṣatre ’bhimate ’hani  
 Vasiṣṭho Vāmadevaś ca sahitāv abhyaśiñcatām̄.  
 So ’bhiṣiktaḥ kapi|śreṣṭhaṁ Sugrīvam̄ sa|suhṛj|janam  
 Vibhīṣaṇam̄ ca Paulastyam anvajānād gṛhān prati.  
 Abhyarcyā vividhai bhogaiḥ prīti|yuktau mudā yutau  
 samādhāy’ ēti|kartavyam̄ duḥkhena visasarja ha.  
 Puṣpakaṁ ca vimānam̄ tat pūjayitvā sa Rāghavaḥ  
 prādād Vaiśravaṇāy’ āiva prītyā sa Raghu|nandanāḥ.  
 70 Tato deva’|rṣi|sahitaḥ saritam̄ Gomatīm anu  
 das’ āśva|medhān ājahre jārūthyān sa nirargalān.

Then, together with them, Rama, along with Sumítra's son, went toward his own city by the way he had come. On 60 reaching Ayódhya city, the lord of the realm sent Hanúmat as a messenger to Bharata. Noting every gesture, the Wind's son told him the good news, and he returned again\* to Nandi·grama. There he saw Bharata, wearing a bark tunic, his limbs smeared with dirt, sitting on a seat, with Rama's sandals in front of him. Then heroic Rágava, along with Sumítra's son, rejoiced on being reunited with Bharata and Shatru·ghna, O Bharata bull; and Bharata and Shatru·ghna, reunited with their elder, both became joyful on seeing the 65 Vidéha princess. Filled with an overwhelming joy, Bharata restored his honored trust, the kingdom, to the one who had come back.

Then, on an auspicious day under the Váishnava constellation, Vasíshtha and Vama·deva together consecrated the hero. Consecrated, he gave the best of monkeys, Sugríva, and Vibhíshana, Pulástya's son, together with the friendly people, leave to go home. Having, with various luxuries, honored the two of them, who were pleased and filled with joy, he accepted his duty and sorrowfully let them go. Rágava, the delighter of Raghu, honored the Púshpaka vehicle and gave it with pleasure to Vaishrávana. Then, accom- 70 panied by the gods and the seers, without obstruction he offered ten horse sacrifices with donations of meat next to the Go·mati river.

MĀRKANDEYA uvāca:

292.1 Evam etan mahā|bāho Rāmen' âmita|tejasā  
 prāptam vyasanam atyugram vanavāsa|kṛtam purā.  
 Mā śucaḥ puruṣa|vyāghra! kṣatriyo 'si param|tapa.  
 bāhu|vīry'|āśrite mārge vartase dīpta|nirṇaye.  
 Na hi te vṛjinaṁ kiṁ cid vartate param'|āṇv|api.  
 asmin mārge niśīdeyuh s' Ēndrā api sur'|āsurāḥ.  
 Saṁhatya nihato Vṛtro Marudbhīr vajra|pāṇinā  
 Namuciś c' āiva durdharṣo Dīrghajihvā ca rākṣasī.  
 5 Sahāyavati sarv'|ārthāḥ saṁtiṣṭhant' īha sarvaśah.  
 kiṁ nu tasy' ājītam saṁkhye yasya bhrātā Dhanaṁjayaḥ  
 Ayaṁ ca balināṁ śreṣṭho Bhīmo bhīma|parākramāḥ  
 yuvānau ca mah"|ēṣv|āsau vīrau mādravatī|sutau?  
 Ebhiḥ sahāyaiḥ kasmāt tvam viṣidasi param|tapa  
 ya ime vajriṇaḥ senām jayeyuh saMarud|gaṇām?  
 Tvam apy ebhir mah"|ēṣv|āsaiḥ sahāyair deva|rūpibhiḥ  
 vijesyasi raṇe sarvān amitrān Bharata'|ṛṣabha.  
 Itaś ca tvam imām paṣya Saindhavena dur|ātmanā  
 balinā vīrya|mattena hṛtām ebhir mah"|ātmabhiḥ  
 10 Ānītām Draupadīm Kṛṣṇām kṛtvā karma suduṣkaram  
 Jayadrathām ca rājānam vijitam vaśam āgatam.  
 Asahāyena Rāmeṇa Vaidehī punar āhṛtā  
 hatvā saṁkhye daśalgrīvam rākṣasam bhīma|vikramam  
 Yasya śākhā|mṛgā mitrāṇy ṛkṣāḥ kāla|mukhās tathā  
 jāty|antara|gatā rājann etad buddhy" ānucintaya.

MARKANDÉYA said:

Great-arm, in this way Rama, whose luster is immeasurable, underwent this very great hardship in the past as a result of living in the forest. 292.1

Don't grieve, tigerish man! You are a warrior-prince, incinerator of the foe! You are on the path founded on strength of arms, and fiery resolve. You show no signs of even the minutest vice. Demons and gods—even Indra—would despair on this path. Joining with the Maruts, the thunderbolt-wielder\* killed Vritra, and the unassailable demoness, Dirgha-jihva. Throughout this world all aims are accomplished by the one who has companions. What is not won in battle by the man who has Dhanam-jaya for a brother? And this strongest of the strong, the frighteningly bold Bhima? And the great bowmen, the youthful and heroic twin sons of Madri? With these companions who could conquer the army of the thunderbolt-wielder along with his troops of Maruts, why do you despair, incinerator of the foe? You too, with these great, god-like archers as companions, will conquer all enemies in battle, Bharata bull. 5

See how these great-spirited ones, accomplishing a most difficult feat, rescued Krishná Dráupadi, who had been abducted by the strong, evil-souled Sáindhava, drunk with power; and King Jayad-ratha was conquered and brought under control. Without such companions, Rama recovered the Vidéha princess, having killed the terrifyingly strong ten-necked demon in battle. His friends were monkeys and black-faced bears —quite different kinds of creatures. Bear that in mind, my king. Therefore, best of Kurus, Bharata

MAHA·BHÁRATA – THE FOREST

Tasmāt sa tvaṁ Kuruśreṣṭha mā śuco Bharata’ṛṣabha!  
tvad|vidhā hi mah”|ātmāno na śocanti param|tapa.

VAIŚAMPĀYANA uvāca:

Evam āśvāsito rājā Mārkaṇḍeyena dhīmatā  
tyaktvā duḥkham adīn’|ātmā punar apy enam abravīt.

bull, do not grieve! For great-spirited men like you do not grieve, incinerator of the foe.

VAISHAM·PÁYANA said:

Thus consoled by the wise Markandéya, the king relinquished his sorrow, and, undaunted in himself, addressed him again.



293-299  
THE GLORIFICATION  
OF THE FAITHFUL WIFE

YUDHIṢTHIRA uvāca:

293.1 **N**’ ĀTMĀNAM ANUŚOCĀMI  
 n’ êmān bhrātṛn mahā|mune  
 haraṇam c’ āpi rājyasya yath” êmām Drupad’|ātmajām.  
 Dyūte durātmabhiḥ kliṣṭāḥ Kṛṣṇayā tāritā vayam  
 Jayadrathena ca punar vanāc c’ āpi hṛtā balāt.  
 Asti sīmantinī kā cid drṣṭa|pūrv” āpi vā śrutā  
 pativrata mahā|bhāgā yath” ēyam Drupad’|ātmajā?

MĀRKANDEYA uvāca:

Śṛṇu rājan kula|strīṇām mahā|bhāgym Yudhiṣṭhira,  
 sarvam etad yathā prāptam Sāvitryā rāja|kanyayā.

5 Āśin Madreṣu dharm’|ātmā rājā parama|dharmikāḥ  
 Brahmanyaś ca mah”|ātmā ca satya|samdho jit’|ēndriyah  
 Yajvā dāna|patir dakṣah paura|jānapada|priyah  
 pārthivo ’svapatir nāma sarva|bhūta|hite rataḥ.  
 Kṣamāvān an|apatyaś ca satya|vāg|vijit’|ēndriyah  
 atikrāntena vayasā saṃtāpam upajagmivān.  
 Apaty’|ōtpādan’|ārtham ca tīvram niyamam āsthitaḥ  
 kāle parimit’|āhāro brahmacārī jit’|ēndriyah.  
 Huttā śata|sahasram sa Sāvitryā rāja|sattama  
 ṣaṣṭhe ṣaṣṭhe tadā kāle babhūva mita|bhojanah.  
 10 Etena niyamen’ āśid varṣāṇy aṣṭādaś’ āiva tu  
 pūrṇe tv aṣṭādaśe varṣe Sāvitrī tuṣṭim abhyagāt.  
 Rūpiṇī tu tadā rājan darśayām āśa tam nṛpam  
 agnihotrāt samutthāya harṣeṇa mahat” ānvitā  
 uvāca c’ āinam varadā vacanam pārthivam tadā:

YUDHI-SHTHIRA said:

I DON'T GRIEVE FOR MYSELF, nor for these brothers—no, 293.1  
I not even for the kingdom's theft, Great Sage—so much as I grieve for this daughter of Drúpada. At the dicing, when we were tormented by the wicked, it was Krishná\* who saved us; and now she has been snatched once more and dragged from the forest by Jayad-ratha. Have you ever heard, or even caught sight of a woman—a wife—so pure, so devoted and virtuous as this, as Drúpada's daughter?

MARKANDÉYA said:

Listen, King Yudhi-shthira, to a story of the high purity of virtuous women—how all that follows was accomplished by a princess called Sávitri.

There was, among the Madras, a king, wonderfully 5 virtuous, the epitome of law, a friend to brahmins, a great spirit who kept his word and his self-control—a clever king called Ashva-pati, a sacrificer, a lord of liberality, dear to both town and country, dedicated to the welfare of all. He had self-control and spoke the truth; he was childless, and patient with it; but as he grew older his anguish increased. So to produce a child he undertook a hard penance: celibacy, part starvation, and control of the senses. With the Sávitri mantra,\* Supreme Ruler, he offered a hundred thousand oblations, and ate just a mouthful in any six hours. For 10 eighteen years he followed this vow, until, at the end of year eighteen, Sávitri\* was satisfied. Then, my lord, rising from the flames of the Agni-hotra,\* she, a wish-giving goddess filled with high joy, took on a body in front of that ruler, and said to the king:

## SĀVITRY uvāca:

12 «Brahmacaryeṇa śuddhena damena niyamena ca  
sarv'ātmanā ca bhaktyā ca tuṣṭ̄̄ âsmi tava pārthiva.  
Varam vṛṇīṣv' Âśvapate Madra|rāja yad īpsitam,  
na pramādaś ca dharmeṣu kartavyas te katham̄ cana.»

## AŚVAPATIR uvāca:

«Apaty'ârthah̄\* samārambhaḥ kṛto dharm'ēpsayā mayā  
putrā me bahavo devi bhaveyuh̄ kula|bhāvanāḥ.  
15 Tuṣṭ̄̄ âsi yadi me devi varam etam vṛṇomy aham  
santānam̄ paramo dharma ity āhur mām̄ dvi|jātayah.»

## SĀVITRY uvāca:

«Pūrvam eva mayā rājann abhiprāyam imam̄ tava  
jñātvā putr'ârtham ukto vai bhagavāṁs te pitā|mahaḥ.  
Prasādāc c' āiva tasmāt te svayambhu|vihitād bhuvi  
kanyā tejasvinī saumya kṣipram eva bhaviṣyati.  
Uttaram̄ ca na te kiṁ cid vyāhartavyam̄ katham̄ cana,  
pitā|maha|nisargeṇa tuṣṭ̄̄ hy etad bravīmi te.»

## MĀRKANDEYA uvāca:

Sa «tath̄̄» ēti» pratijñāya Sāvitryā vacanam̄ nṛpah̄  
prasādayām̄ āsa punah̄: «kṣipram etad bhaviṣyati?»  
20 Antar|hitāyām̄ Sāvitryām̄ jagāma sva|puram̄ nṛpah̄  
sva|rājye c' āvasad vīrah̄ prajā dharmeṇa pālayan.  
Kasmīm̄s cit tu gate kāle sa rājā niyata|vrataḥ  
jyeṣṭhāyām̄ dharma|cārinyām̄ mahiṣyām̄ garbham̄ ādadhe.  
Rāja|putryās tu garbhaḥ sa Mānavyā Bharata'|rṣabha  
vyavardhata tadā śukle tārā|patir iv' āmbare.  
Prāpte kāle tu suṣuve kanyām̄ rājīva|locanām̄

SÁVITRI said:

“I am pleased, King, with your celibacy, your purity, your self-control, your self-restraint and your complete and utter devotion to me. So, Ashva-pati, king of the Madras, choose a gift that you desire, but never grow careless with the law.” 12

ASHVA-PATI said :

“I began this to engender a child, led by my yearning for virtue. Goddess, for the sake of my family line, give me plenty of sons! If you are pleased with me, Goddess, this is the gift I ask for. The twice-born\* have told me children are the highest virtue.” 15

SÁVITRI said:

“King, I already knew your intention, and I’ve spoken to the Grandsire\* concerning your sons. And by that favor the Self-existent\* bestowed on you on earth, good man, a lustrous girl shall be born to you soon. Don’t reply! I am pleased, and I tell you this with the Grandsire’s blessing.”

MARKANDÉYA said:

The king consented to Sávitri’s words: “So be it!” Then, again he implored her: “Will this happen soon?” When Sávitri vanished, the king returned to his city, where he lived a hero in his own kingdom, his people protected by the rule of Law. And after a while, that king, so strict to his vow, gave rise to a child in the womb of his virtuous senior queen. And then, Bharata bull, the embryo of that queen of Manu’s lineage waxed like the moon in a clear sky. And when her time came, she gave birth to a lotus-eyed daughter, and that greatest of kings performed her rites with joy. Then 20

kriyāś ca tasyā muditaś cakre sa nṛpaṣattamah. Sāvitryā prītayā dattā Sāvitryā hutayā hy api Sāvitr" ity eva nām' āsyāś cakrur viprāś tathā pitā.

25 Sā vigrahavat" īva Śrīr vyavardhata nṛp'ātmajā kālena c' āpi sā kanyā yauvana|sthā babbhūva ha. Tām su|madhyām pṛthu|śroṇīm pratimām kāñcanīm iva «prāpt" ēyām devakany" ēti» dṛṣṭvā saṃmenire janāh. Tām tu padma|palāś'ākṣīm jvalantīm iva tejasā na kaś cid varayām āsa tejasā prativāritah. Ath' oposya śirah snātā devatām abhigamya sā hutv" āgnīm vidhivad viprān vācayām āsa parvāni. Tatah sumanasah śeṣāh pratigṛhya mah"ātmānah pituḥ samīpam agamad devī Śrīr iva rūpiṇī.

30 S" ābhivādya pituḥ pādau śeṣāh pūrvam nivedya ca kṛt'āñjalir var'ārohā nṛpateḥ pārśvam āsthitā. Yauvana|sthām tu tām dṛṣṭvā svām sutām deva|rūpiṇīm ayācyamānām ca varair nṛ|patir duḥkhito 'bhavat.

## RĀJ"ōvāca

«Putri pradānākālas te na ca kaś cid vṛṇoti mām. svayam anviccha bhartāram gunaiḥ sadṛśam ātmanah. Prārthitaḥ puruṣo yaś ca sa nivedyas tvayā mama viṁśy' āham pradāsyāmi. varaya tvam yath" ēpsitam. Śrutam hi dharma|śāstreṣu paṭhyamānam dvijātibhiḥ tathā tvam api kalyāṇi gadato me vacaḥ śṛṇu:

35 A|pradātā pitā vācyo vācyāś c' ānupayan patiḥ mṛte bhartari putraś ca vācyo mātūr a|rakṣitā. Idam me vacanam śrutvā bhartur anveṣaṇe tvara. devatānām yathā vācyo na bhavyeyam tathā kuru.»

her father and the brahmins called her “Sávitri,” since it was Sávitri, pleased with the Sávitri oblations, who gave her.

The princess grew up like the embodiment of Shri, and in time that girl attained puberty. When people saw what seemed a golden image, with slender waist and rounded hips, they agreed, “A goddess has come among us!” Her eyes were like the lotus petal, as if blazing with energy, yet, inhibited by that luster, no man chose her. Then she fasted, bathed her head, and approaching the family god, made a proper offering into the fire and had brahmins recite on the day the moon changes. Then, taking up the remaining flowers, she went, like the goddess Shri incarnate, to her great-souled father. Fair-hipped girl, she saluted her father’s feet, offered him the left-over flowers, then stood at the king’s side with her hands joined. At the sight of his own adolescent daughter, beautiful as a goddess, yet unsought by suitors, the king was despondent.

The KING said:

“It is time, daughter, for me to give you in marriage, but no man chooses you. So seek out a husband yourself, whose qualities equal your own. Let me know which man you desire; I’ll make inquiries, and give him to you. Make your own choice. Indeed, I have heard brahmins recite this from law books, so listen to me, lucky girl, as I repeat what they say: “Blame a father whose daughter has not been given away, a husband who does not consort with his wife, and a son who leaves his mother unprotected when her husband dies.” Now you’ve heard my word, hurry to find a husband. Act so that the gods may not blame me!”

## MĀRKANĀDEYA uvāca:

Evam uktvā duhitaram tathā vṛddhāṁś ca mantriṇaḥ  
vyādides' ānuyātram ca «gamyatām» c' ēty acodayat.  
S" ābhivādyā pituḥ pādau vrīdit" ēva tapasvinī  
pitur vacanam ājñāya nirjagām' āvicāritam.  
Sā haimaṁ ratham āsthāya sthaviraiḥ sacivair vṛtā  
tapo|vanāni ramyāṇi rāja'|rṣīnāṁ jagāma ha.

40 Mānyānām tatra vṛddhānām kṛtvā pād' ābhivādanam  
vanāni kramaśas tāta sarvāṇy ev' ābhyaगacchata.  
Evam tīrtheṣu sarveṣu dhan' |ōtsargām nṛp' |ātmajā  
kurvatī dvija|mukhyānām tam tam deśam jagāma ha.

## MĀRKANĀDEYA uvāca:

294.1 Atha Madr' ādhipo rājā Nāradena samāgataḥ  
upaviṣṭaḥ sabhā|madhye kathā|yogena Bhārata.  
Tato 'bhigamya tīrthāni sarvāṇy ev' āśramāṁś tathā  
ājagāma pitur veśma Sāvitrī saha mantribhiḥ.  
Nāradena sah' āśinām dṛṣṭvā sā pitaram śubhā  
ubhayor eva sirasā cakre pād' ābhivādanam.

## NĀRADA uvāca:

«Kva gat" ābhūt sut" ēyam te kutaś c' āiv' āgatā nṛpa?  
kim|artham yuvatīm bhartre na c' āinām samprayacchasi?»

## ĀŚVAPATIR uvāca:

5 «Kāryeṇa khalv anen' āiva preśit" ādy' āiva c' āgatā.  
etasyāḥ śṛṇu deva'|rṣe bhartāram yo 'nayā vṛtah.»

MARKANDÉYA said:

This said to his daughter, he appointed to her retinue experienced counsellors, and urged her to go. The ascetic girl, as if embarrassed, touched her father's feet and, understanding his words, set off without hesitation. Surrounded by ancient counsellors, she got into a golden chariot, and went to the beautiful forest retreats of the royal seers. There, <sup>40</sup> my son, having saluted the feet of the venerable elders, she worked her way gradually around all the forests. Thus the princess went from place to place, making donations to the foremost twice-born at all the holy fords.

MARKANDÉYA said:

Then, Bhárata, when the king of the Madras was sitting <sup>294.1</sup> in the middle of his court, conversing with Nárada, Sávitri returned from all the holy fords and hermitages, and came with the counsellors to her father's house. Seeing her father seated with Nárada, the lovely girl saluted them both by lowering her head to their feet.

NÁRADA said:

“Where has this daughter of yours come from, and where has she been, my lord? She's a young girl—why don't you present her to a husband?”

ASHVA·PATI said:

“This was the very business on which she was sent out, <sup>5</sup> and has returned just now. Hear from her, heavenly sage, whom she has chosen as her husband.”

MĀRKANĀDEYA uvāca:

Sā «brūhi vistareṇ̄’ êti» pitrā saṃcoditā śubhā  
tad” āiva tasya vacanāṃ pratigṛhy’ êdam abravīt:

SĀVITRY uvāca:

«Āśic Chālveṣu dharm’|ātmā kṣatriyah pṛthivī|patih  
Dyumatsena iti khyātah paścāc c’ ândho babhūva ha.  
Vinaṣṭa|cakṣuṣas tasya bāla|putrasya dhīmataḥ  
sāmīpyena hṛtam rājyam chidre ’smin pūrva|vairiṇā.  
Sa bāla|vatsayā sārdham bhāryayā prasthito vanam  
mah”|āraṇyam gataś c’ āpi tapas tepe mahā|vrataḥ.

10 Tasya putraḥ pure jātah saṃvṛddhaś ca tapo|vane  
Satyavān anurūpo me bhart” êti manasā vṛtaḥ.»

NĀRADA uvāca:

«Aho bata! mahat pāpam Sāvityā nṛ|pate kṛtam  
ajānantyā yad anayā guṇavān Satyavān vṛtaḥ.  
Satyam vadaty asya pitā satyam mātā prabhāṣate  
tato ’sya brāhmaṇāś cakrur nām’ âitat Satyavān iti.  
Bālasy’ âsvāh priyāś c’ âsyā karoty âsvāmīś ca mṛṇ|mayān  
citre ’pi vilikhaty âsvāmīś Citr’|âsva iti c’ ôcyate.»

RĀJ”ôvāca

«Ap’ idānīm sa tejasvī buddhimān vā nṛp”|ātmajah?  
kṣamāvān api vā śūraḥ Satyavān pitṛ|vatsalah?»

NĀRADA uvāca:

15 «Vivasvān iva tejasvī Bṛhaspati|samo matau  
Mah”|Ēndra iva vīraś ca vasudh” êva kṣam”|ânvitah.»

MARKANDÉYA said:

Urged by her father to tell all in detail, the lovely girl noted his words, and then said this:

SÁVITRI said:

“There was among the Shalvas a warrior king, the soul of the Law, called Dyumat·sena; latterly he became blind. Preying on this weakness, a hostile neighbor seized the kingdom from the wise king, for his eyesight had gone and his son was still young. With his wife and her infant boy, he retired to the woods, and, once in the great forest, that man of great vows chastened his flesh. It is Sátyavat, his son— 10 born in the city, raised in the ascetics’ grove—I have chosen with my heart as the right husband for me.”

NÁRADA said:

“Alas king! Sávitri has, in her ignorance, done a great wrong, in choosing the virtuous Sátyavat. His father speaks the truth, his mother speaks the truth; therefore brahmins gave him this name, “Sátyavat.”\* As a child he loved horses, and made horses of clay; he painted horses in pictures as well, and so he is called ‘Chitráshva.’\*\*”

The KING said:

“Does the prince now have luster and wisdom? Is Sátyavat patient and brave, and fond of his father?”

NÁRADA said:

“He is as lustrous as Vivásvat, as wise as Brihas·pati, as 15 heroic as great Indra, and as patient as Earth herself.”

AŚVAPATIR uvāca:

«Api rāj'ātmajo dātā brahmaṇyāś c' āpi Satyavān  
rūpavān apy udāro v' āpy atha vā priya|darśanah?»

NĀRADA uvāca:

«Sāṅkṛte Rantidevasya sva|śaktyā dānataḥ samah,  
brahmaṇyāḥ satya|vādī ca Śibir Auśīnaro yathā  
Yayātir iva c' ḫdāraḥ, somavat priya|darśanah,  
rūpen̄ ḫnyatamo 'svibhyām Dyumatsena|suto balī.  
Sa dāntaḥ sa mṛduḥ śūraḥ sa satyaḥ samyat'|ēndriyah  
sa maitraḥ so 'nasūyaś ca sa hrīmān dyutimāṁś ca sah.  
20 Nityaśāś c' ārjavam̄ tasmin sthitis tasy' āiva ca dhruvā  
saṅkṣepatas tapo|vrddhaiḥ śīla|vrddhaiś ca kathyate.»

AŚVAPATIR uvāca:

«Guṇair upetam̄ sarvais tam̄ bhagavan prabravīśi me  
doṣān apy asya me brūhi yadi sant' īha ke|cana.»

NĀRADA uvāca:

«Eka ev' āsyā doṣo hi guṇān ākramya tiṣṭhati  
sa ca doṣāḥ prayatnena na śakyam ativartitum.  
Eko doṣo 'sti n' ḫnyo 'sya: so 'dya prabhṛti Satyavān  
saṃvatsareṇa kṣīṇ'āyur deha|nyāsam̄ kariṣyati.»

RĀJ" ḫvāca

«Ehi Sāvitri gacchasva anyam̄ varaya śobhane  
tasya doṣo mahān eko guṇān ākramya ca sthitah.  
25 Yathā me bhagavān āha Nārado deva|satkṛtaḥ  
saṃvatsareṇa so 'lp'āyur deha|nyāsam̄ kariṣyati.»

ASHVA·PATI said:

“Is Prince Sátyavat a giver and devoted to religion? Is he handsome, upright and lovely to look at?”

NÁRADA said:

“According to his own ability, he is the equal of Ranti·deva Sánkriti in giving. He is devoted to religion and, like Shibi Aushínara, a speaker of the truth. As upright as Yayáti, as lovely to look at as the moon, as handsome as either of the Ashvins is the mighty son of Dyumat·sena. He is restrained, gentle, brave and truthful, he has his senses under control; he is friendly, he bears no grudges, he is modest and dignified. In short, those who are old in virtue <sup>20</sup> and advanced in austerities describe him as ever constant and a home to integrity.”

ASHVA·PATI said:

“You tell me, my lord, that he has all the good qualities, but speak to me of his faults too, if indeed he has any.”

NÁRADA said:

“He has a single defect which outweighs his qualities; it is a defect that cannot be disposed of by effort. He has one defect and one alone: a year from today his span of life will be over and Sátyavat will lay down his body.”

The KING said:

“Come near, Sávitri. Beautiful girl, go and choose another. He has one great fault that outweighs his other qualities. As Lord Náraḍa, who is honored by the gods has told <sup>25</sup> me—his life span is short: in a year’s time he will lay down his body.”

SĀVITRY uvāca:

«Sakṛd aṁśo nipatati sakṛt kanyā pradīyate  
sakṛd āha: «dadān’ iti trīṇy etāni sakṛt sakṛt.  
Dīrgh’āyur atha v” ālp’āyuh saṅguṇo nirguṇo ’pi vā  
sakṛd vṛto mayā bhartā na dvitīyam vṛṇomy aham.  
Manasā niścayam kṛtvā tato vāc” ābhidhīyate  
kriyate karmaṇā paścāt pramāṇam me manas tataḥ.»

NĀRADA uvāca:

«Sthirā buddhir naraśreṣṭha Sāvitryā duhitus tava.  
n’ āiṣā cālayitum śakyā dharmād asmāt kathaṁ cana.  
30 N’ ānyasmin puruṣe santi ye Satyavati vai guṇāḥ  
pradānam eva tasmān me rocate duhitus tava.»

RĀJ”ōvāca

«Avicāryam etad uktam hi tathyam ca bhavatā vacaḥ.  
kariṣyāmy etad evam ca gurur hi bhagavān mama.»

NĀRADA uvāca:

«A|vighnam astu Sāvitryāḥ pradāne duhitus tava.  
sādhyaiṣyāmy aham tāvat sarveṣām bhadram astu vah!»

MĀRKANDEYA uvāca:

Evam uktvā samutpatya Nāradas tridivam gataḥ.  
rāj” āpi duhituh sarvam vaivāhikam akārayat.

SÁVITRI said:

“An inheritance falls to one just once; just once is a daughter given away; just once he says, “I give her away!”; each of these three just once. Long-lived or short-lived, with qualities, or even with none, I chose a husband just once; I shall not choose a second time. I have made my mind up; now I articulate it in speech; later I shall enact it; my authority for this is my mind.”

NÁRADA said:

“Best of men, your daughter Sávitri’s mind is made up. There is no way she can be made to choose anything other than this right and dutiful course. No other men have the <sup>30</sup> virtues that are Sátyavat’s; therefore it seems to me right to give your daughter away.”

The KING said:

“The words spoken by your lordship are true, and require no deliberation. And so I shall do this, for you are my lord guru.”

NÁRADA said:

“May the bestowal of your daughter Sávitri have no hindrance. I shall finish now. May you all be fortunate!”

MARKANDÉYA said:

On these words, Nárada rose up and flew to heaven. And the king had all preparations for his daughter’s wedding put in train.

MĀRKANDEYA uvāca:

295.1 Atha kanyā|pradāne sa tam ev' ārthaṁ vicintayan  
 samāninye ca tat sarvam bhāṇḍaṁ vaivāhikam nṛpah.  
 Tato vṛddhān dvijān sarvān ṛtvijah sa|purohitān  
 samāhūya dine puṇye prayayau saha kanyayā.  
 Medhy'|āraṇyam sa gatvā ca Dyumatsen'|āśramaṁ nṛpah  
 padbhyaṁ eva dvijaiḥ sārdhaṁ rāja'|ṛṣiṁ tam upāgamat.  
 Tatr' āpaśyan mahā|bhāgaṁ śāla|vṛkṣam upāśritam  
 kauśyām bṛsyām samāśinam cakṣur|hīnam nṛpam tadā.  
 5 Sa rājā tasya rāja'|ṛṣeh kṛtvā pūjām yath" ārhataḥ  
 vācā su|niyato bhūtvā cakār' ātma|nivedanam.  
 Tasy' ārghyam āsanaṁ c' āiva gām c' āvedya sa dharma|vit  
 «kim āgamanam? ity» evam rājā rājānam abravīt.  
 Tasya sarvam abhiprāyam itikartavyatām ca tām  
 Satyavantam samuddiśya sarvam eva nyavedayat.

AŚVAPATIR uvāca:

«Sāvitrī nāma rāja'|ṛṣe kany" ēyaṁ mama śobhanā  
 tām sva|dharmeṇa dharmajñā snuṣ" |ārthe tvam grīhāṇa me.»

DYUMATSENA uvāca:

«Cyutāḥ sma rājyād vana|vāsam āśritāś  
 carāma dharmam niyatās tapasvinah.  
 kathām tv anarhā vana|vāsam āśrame  
 nivatsyate kleśam imam sutā tava?»

MARKANDÉYA said:

So, wondering about the very purpose of giving away <sup>295.1</sup> his daughter, the king collected all those marriage vessels together. Then, on an auspicious day, he assembled all the brahmin elders, the sacrificial priests and chaplains, and set out with his daughter. The king went to the sacred forest and to Dyumat·sena's hermitage, where, together with the brahmins, he approached that royal seer on foot.

There he saw the illustrious blind king, resting under a *shala* tree, sitting on a cushion of *kusha*\* grass. Having honored the royal seer, as was his due, King Ashva·pati introduced himself in restrained speech. Knowing the Law, the other king offered him a guest gift, a seat and a cow; then, king to king, he asked, "What have you come for?" And he told him everything—everything about the obligation and his intention with regard to Sátyavat.

ASHVA·PATI said:

"Royal seer, this is my beautiful daughter; her name is Sávitri. You, who know the Law, take her from me as a daughter-in-law, in line with our inherent duty."

DYUMAT·SENA said:

"Expelled from our kingdom, we have taken up a forest life.

We follow the Law as strict ascetics.

But how will your daughter, who does not deserve it,

Withstand this hardship in a forest retreat?"

## AŚVAPATIR uvāca:

10 «Sukham ca duḥkham ca bhav'|ābhav'|ātmakam  
 yadā vijānāti sut" āham eva ca  
 na mad|vidhe yujyati vākyam īdr̥śam  
 viniścayen'|ābhigato 'smi te nṛpa.  
 Āśām n' ārhasi me hantum sauhṛdāt praṇatasya ca  
 abhitaś c' āgataṁ premṇā pratyākhyātum na m" ārhasi.  
 Anurūpo hi yuktaś ca tvam mam' āham tav' āpi ca  
 snuṣām pratīccha me kanyām bhāryām Satyavataḥ sutām.\*»

## DYUMATSENA uvāca:

«Pūrvam ev' ābhilaṣitah saṁbandho me tvayā saha  
 bhraṣṭa|rājyas tv aham iti tata etad vicāritam.  
 Abhiprāyas tv ayaṁ yo me pūrvam ev' ābhikāṅkṣitah  
 sa nirvartatu me 'dy' āiva kāṅkṣito hy asi me 'tithih.»

15 Tataḥ sarvān samānāyya dvijān āśrama|vāsinah  
 yathā|vidhi samudvāhaṁ kārayām āsatur nṛpau.  
 Dattvā so 'śvapatiḥ kanyām yath" |ārhaṁ sa paricchadam  
 yayau svam eva bhavanam yuktaḥ paramayā mudā.  
 Satyavān api tām bhāryām labdhvā sarva|gun'|ānvitām  
 mumude, sā ca tam labdhvā bhartāram manas" ēpsitam.  
 Gate pitari sarvāṇi sannyasy' ābharaṇāni sā  
 jagṛhe valkalāny eva vastram kāṣāyam eva ca.  
 Paricārair guṇaiś c' āiva praśrayeṇa damena ca  
 sarva|kāma|kriyābhiḥ ca sarveṣām tuṣṭim āvahat  
 20 Švaśrūm ūrīra|satkāraih sarvair ācchādanādibhiḥ  
 ūvaśuram deva|satkārair vācaḥ samyamanena ca.  
 Tath" āiva priya|vādena naipuṇena ūmena ca

ASHVA·PATI said:

“Since my daughter knows—as well as I—

10

That happiness and misery come and go,

Such words do not apply to a man like me.

I have come to you decided, king.

Don’t kill my hope. I have bowed to you in friendship, and come to you in love. Do not deny me, for we match one another; accept my girl as your daughter-in-law and as Sátyavat’s wife.”

DYUMAT·SENA said:

“Long before this I wished for an alliance with you, but I lost my kingdom, and so I hesitated. So let this long-standing wish be granted me this very day, for you are my hoped-for guest.”

Then, assembling all the brahmins living in the hermitage, the two kings had the marriage performed as prescribed. And Ashva·pati, having given his daughter the dowry garments she merited, returned to his own palace in a spirit of great joy. Having gained such a wife, possessing all the qualities, Sátyavat, too, rejoiced, and so did she, having gained that husband her heart desired. Once her father had gone, she discarded all her ornaments and wore nothing but tree bark and an ochre robe.

She pleased them all with her services and her qualities, with her modesty and her self-control, with her attentiveness to the desires of all—caring for her mother-in-law’s body, for all her clothes, and everything else; honoring her father-in-law as though he were a god; controlling her

rahaś c' āiv' ôpacāreṇa bhartāram paryatoṣayat.  
 Evaṁ tatr' āśrame teṣāṁ tadā nivasatāṁ satāṁ  
 kālas tapasyatāṁ kaścid apākrāmata Bhārata.  
 Sāvitryās tu śayānāyās tiṣṭhantyāś ca\* divā|niśam  
 Nāradena yad uktāṁ tad vākyāṁ manasi vartate.

MĀRKANDEYA uvāca:

296.1 Tataḥ kāle bahu|tithe vyatikrānte kadā cana  
 prāptaḥ sa kālo martavyām yatra Satyavatā nṛpa.  
 Gaṇayantyāś ca Sāvitryā divase divase gate  
 yad vākyāṁ Nāraden' ὥktaṁ vartate hṛdi nityaśah.  
 Caturthe 'hani martavyam iti samcintya bhāvinī  
 vrataṁ tri|rātram uddiśya diva|rātram sthit" ābhavat.  
 Tam śrutvā niyamām tasyā bhṛśām duḥkh'ānvito nṛpaḥ  
 utthāya vākyāṁ Sāvitrīm abravīt parisāntvayan:

DYUMATSENA uvāca:

5 «Atitīvro 'yam ārambhas tvay" ārabdho nṛp'ātmaje  
 tisṛṇāṁ vasatīnāṁ hi sthānam parama|duścaram.»

SĀVITRY uvāca:

«Na kāryas tāta samtāpah. pārayiṣyāmy ahaṁ vrataṁ.  
 vyavasāya|kṛtam h' īdam vyavasāyāś ca kāraṇam.»

DYUMATSENA uvāca:

«Vrataṁ bhindh' īti vaktum tvāṁ  
 n' āsmi śaktah katham cana.»  
*«pārayasv' īti» vacanām  
 yuktam asmad|vidho vadet.»*

speech. Similarly she gratified her husband with her pleasing words, her skill, her calm, and with private acts of love. So, Bhárata, as they lived there, in the hermitage, as ascetic practitioners, some time went by. But for Sávitri, lying or standing, by day or by night, Nárada's speech churned in her mind.

MARKANDÉYA said:

When many days had passed, the time arrived for Sát- 296.1 yavat to die, my king. And every one of those days, as it passed, had been counted by Sávitri, Nárada's words ever in mind. When she knew he was to die four days hence, the beautiful woman stood night and day to fulfill a three-night vow. Hearing about her ascetic act, the king was very sad; arising, he spoke this soothing speech to Sávitri.

DYUMAT·SENA said:

“Princess, this exertion you've taken on is too severe: re- 5 maining stationary for three nights is exceptionally hard.”

SÁVITRI said:

“You shouldn't worry, father: I shall bring the vow to its conclusion. This is done with perseverance, and perseverance is effective.”

DYUMAT·SENA said:

“In no way can I tell you to break a vow. ‘Complete it’ is a fitting word for those like us.”

## MĀRKANĀDEYA uvāca:

Evam uktvā Dyumatseno virarāma mahāmanāḥ  
tiṣṭhantī c’ āiva Sāvitrī kāṣṭha|bhūt” ēva lakṣyate.  
Śvo|bhūte bhartr̄|maraṇe Sāvitryā Bharata’|ṛṣabha  
duḥkh’|ānvitāyās tiṣṭhantyāḥ sā rātrir vyatyavartata.

10 «Adya tad divasam c’ ēti» hutvā dīptam hut’|āśanam  
yuga|mātr’|ōdite sūrye kṛtvā paurvāhnikīḥ kriyāḥ.  
Tataḥ sarvān dvijān vṛddhān śvaśrūm śvaśuram eva ca  
abhivādy’ ānupūrvyeṇa prāñjalir niyatā sthitā.  
A|vaidhavy’|āśīṣas te tu Sāvitry|arthaṁ hitāḥ śubhāḥ  
ūcūs tapasvināḥ sarve tapo|vanāni vāsināḥ.  
«Evam astv iti» Sāvitrī dhyāna|yoga|parāyaṇā  
manasā tā girāḥ sarvāḥ pratyagṛhṇāt tapasvinām.  
Tām kālam tam muhūrtam ca pratīkṣantī nr̄p’|ātmajā  
yath” ōktam Nāradā|vacaś cintayantī su|duḥkhitā.

15 Tatas tu śvaśrū|śvaśurāv ūcatus tām nr̄p’|ātmajām  
ekāntam āsthitām vākyam prītyā Bharata|sattama:

## ŚVAŚURĀV ūcatuh

«Vrataṁ yath” ōpadiṣṭam tu tathā tat pāritam tvayā  
āhāra|kālah samprāptaḥ kriyatām yad anantaram.»

## SĀVITRY uvāca:

«Astam gate may” āditye bhoktavyam kṛta|kāmayā,  
esa me hr̄di samkalpaḥ samayaś ca kṛto mayā.»

MARKANDÉYA said:

So saying, the high-minded Dyumat-sena ceased, and Sávitri remained standing, looking like someone turned to wood. O Bharata bull, for Sávitri standing there, that night before her husband's death passed full of bitter sorrow. "Today is that day," she thought, offering an oblation 10 in the fire, performing the morning ritual when the sun had risen a mere four hands. Then she bowed to all the brahmin elders, and to her mother-in-law and her father-in-law in due succession, and stood restrained with folded hands. And all the ascetics living in the forest retreat uttered auspicious blessings for Sávitri's sake, in the hope that she would never be a widow. "So be it!" said Sávitri to herself, sunk in yogic concentration, accepting all those words of the ascetics. Thinking on the words that Nárada had spoken, and anticipating that time and hour, the princess suffered deeply. Then, best of the Bharatas, her parents-in-law spoke 15 loving words to that princess, as she stood apart.

The PARENTS-IN-LAW said:

"Do the next thing: now that the vow has been fulfilled by you as prescribed, it is time to eat."

SÁVITRI said:

"I shall take my food when the sun has set, and my wish has been fulfilled. This is my heart's resolve, and the covenant made by me."

MĀRKANĀDEYA uvāca:

Evam sambhāśamāṇāyāḥ Sāvitryā bhojanam̄ prati  
skandhe paraśum̄ ādāya Satyavān̄ prasthito vanam.  
Sāvitrī tv̄ āha bhartāram̄ «n̄ āikas tvam̄ gantum arhasi  
saha tvay” āgamiṣyāmi na hi tvām hātum utsahe.»

SATYAVĀN̄ uvāca:

20 «Vanam̄ na gata|pūrvam̄ te, duḥkhah̄ pathāś ca bhāvini,  
vrat’|ōpavāsa|kṣāmā ca kathaṁ padbhyām̄ gamisyasi?»

SĀVITRY uvāca:

«Upavāsān na me glānir n̄ āsti c’ āpi pariśramah.  
gamane ca kṛt’|ōtsāhām̄ pratiṣeddhum̄ na m” ārhasi.»

SATYAVĀN̄ uvāca:

«Yadi te gaman’|ōtsāhaḥ kariṣyāmi tava priyam  
mama tv̄ āmantraya gurūn na mām̄ doṣaḥ spr̄śed ayam.»

MĀRKANĀDEYA uvāca:

S” ābhivādy’ ābravīc chvaśrūm̄ śvaśuram̄ ca mahā|vratā:  
«ayam̄ gacchati me bhartā phal’|āhāro mahā|vanam.  
Iccheyam abhyanujñātā āryayā śvaśureṇa ha  
anena saha nirgantum̄, na me ’dyā virahaḥ kṣamah.  
25 Gurv|agnihotr’|ārtha|kṛte prasthitaś ca sutas tava  
na nivāryo nivāryaḥ syād anyathā prasthito vanam.  
Saṁvatsaraḥ kim cid ūno na niṣkrānt” āham āśramāt.  
vanam̄ kusumitam̄ draṣṭum param̄ kautūhalam̄ hi me.»

MARKANDÉYA said:

While Sávitri was conversing concerning her meal, Sátyavat set out for the forest, an axe on his shoulder. But Sávitri said to her husband: “You shouldn’t go alone. I’ll come with you, for I cannot bear to lose you.”

SÁTYAVAT said:

“You have never gone into the forest before, and the path <sup>20</sup> is difficult for you, noble lady. Plus, you’ve just endured a fasting vow —how will you go on foot?”

SÁVITRI said:

“I am not exhausted by the fast, nor do I feel fatigue. I have made up my mind to go—you should not prevent me!”

SÁTYAVAT said:

“Since you are determined to go, I shall do what pleases you. But take leave of my parents first, so I am touched by no blame.”

MARKANDÉYA said:

Addressing them reverently, that woman, so strong in her vows, said to her parents-in-law: “This husband of mine is going to the great forest to gather fruit. I wish that the lady and my father-in-law would permit me to go with him, for today I cannot bear to be separated. He might be stopped if <sup>25</sup> he had set out for some other reason, but since he has gone for the sake of his parents and the Agni-hotra, your son will not be dissuaded. For nearly a year I have not left the hermitage—I am most curious to see the flowering forest.”

## DYUMATSENA uvāca:

Yataḥ prabhṛti Sāvitrī pitrā dattā snuṣā mama  
 n' ânay" âbhyarthan" |âyuktam ukta|pūrvam smarāmy aham.  
 Tad eṣā labhatām kāmam yath" âbhilaṣitam vadhuḥ.  
 apramādaś ca kartavyaḥ putri Satyavataḥ pathi.

## MĀRKANDEYA uvāca:

Ubhābhyaṁ abhyanujñātā sā jagāma yaśasvinī  
 saha bhartrā hasant" īva hṛdayena vidūyatā.

30 Sā vanāni vicitrāṇi ramaṇīyāni sarvaśah  
 mayūra|gaṇa|juṣṭāni dadarśa vipul" |ēkṣaṇā.  
 «Nadīḥ puṇya|vahāś c' āiva puṣpitāṁś ca nag' |ōttamān»  
 Satyavān āha «paśy' ēti» Sāvitrīm madhuraṁ vacaḥ.  
 Nirikṣamāṇā bhartāraṁ sarv' |āvastham aninditā  
 mṛtam eva hi bhartāraṁ kāle muni|vaco 'smarat.  
 Anuvrajantī bhartāraṁ jagāma mṛdu|gāminī  
 dvidh" ēva hṛdayam kṛtvā tam ca kālam avekṣatī.

## MĀRKANDEYA uvāca:

297.1 Atha bhāryā|sahāyaḥ sa phalāny ādāya vīryavān  
 kāthinam pūrayām āsa, tataḥ kāṣṭhāny apāṭayat.  
 Tasya pāṭayataḥ kāṣṭham svedo vai samajāyata  
 vyāyāmena ca ten' āsyā jajñe śirasi vedanā.  
 So 'bhigamya priyām bhāryām uvāca śrama|pīḍitah:

## SATYAVĀN uvāca:

«vyāyāmena mam' |ānena jātā śirasi vedanā,  
 Aṅgāni c' āiva Sāvitri hṛdayam dūyat' īva ca  
 asvastham iva c' ātmānam lakṣaye mita|bhāsiṇi.  
 5 Šūlair iva ūro viddham idam samlakṣayāmy aham,  
 tat svaptum icche kalyāṇi, na sthātum ūktir asti me.»

DYUMAT·SENA said:

Since her father first gave me Sávitri as daughter-in-law, I don't ever remember her asking for anything unfit. So let the young wife have her wish, as she has determined. But take care, my daughter, on Sátyavat's journey.

MARKANDÉYA said:

With the permission of both, the beautiful woman went with her husband, seemingly smiling but her heart in agony. Wide-eyed, she gazed on the surrounding woods, colorful and beautiful, the home of peacock hordes. <sup>30</sup> “There are rivers, whose currents run pure, and wonderful blossoming trees—look!” said Sátyavat sweetly to Sávitri. Faultless woman, she watched her husband in every setting, for, as she remembered what the sage had said, her lord seemed dead already. But she went on following her husband, walking softly, her heart split in two, just awaiting the hour.

MARKANDÉYA said:

So, with his wife for company, the man plucked fruit, <sup>297.1</sup> and with his carrying strap filled, turned to splitting timber. While he was axing the wood, he started to sweat, and from this exertion his head began aching. Overcome with fatigue, he approached his dear wife and spoke:

SÁTYAVAT said:

“Thanks to my exertion I have a headache, and my limbs and heart seem to be burning up. O Sávitri—you who are so measured in your speech—I think I am sick. I feel as though my head has been pierced with spears—I want to sleep, good lady. I don't have strength to stand.”

MĀRKANDEYA uvāca:

Sā samāsādyā Sāvitrī bhartāram upagamya ca  
utsaṅge 'sya śirah kṛtvā niśasāda mahītale.

Tataḥ sā Nārada|vaco vimṛśantī tapasvinī  
tam muhūrtam kṣaṇam velām divasam ca yuyoja ha.

Muhūrtād eva c' āpaśyat puruṣam rakta|vāsasam  
baddha|maulim vapusmantam āditya|sama|tejasam.

Śyām'|āvadātam rakt'|ākṣam pāśa|hastam bhay'|āvaham  
sthitam Satyavataḥ pārśve nirīkṣantam tam eva ca.

10 Tam dṛṣṭvā sahas" ôtthāya bhartur nyasya śanaiḥ śirah  
kṛtāñjalir uvāc' ārtā hṛdayena pravepatī.

SĀVITRY uvāca:

«Daivataṁ tv” ābhijānāmi vapur etadd hy amānuṣam  
kāmayā brūhi dev'ēśa kas tvam? kim ca cikīrṣasi?»

YAMA uvāca:

«Pati|vrat” āsi Sāvitri tath” āiva ca tapo|nvitā  
atas tvām abhibhāṣāmi. viddhi mām tvam śubhe Yamam!  
Ayaṁ te Satyavān bhartā kṣīṇ'āyuh pārthiv'|ātmajah.  
neṣyāmi tam aham baddhvā. viddhy etan me cikīrṣitam.»

SĀVITRY uvāca:

«Śrūyate bhagavan dūtās tav' āgacchanti mānavān  
netum kila, bhavān kasmād āgato 'si svayam prabho?»

MARKANDÉYA said:

Sávitri approached her husband, came close to him and sat on the ground, putting his head in her lap. Then the troubled woman, pondering Nárada's words, calculated the day, the time of day, the hour and the instant. And almost at once she saw a person dressed in red, wearing a diadem, handsome, and as radiant as the sun, pure black, red-eyed, a noose in his hand, fearsome, standing at Sátyavat's side, staring at him. Seeing him, she laid down her husband's <sup>10</sup> head gently, and sprung up at once. Her hands folded in greeting, she addressed him, her heart trembling, afflicted.

SÁVITRI said:

“I know you're a god, for your form is not human. If it's your wish, tell me, great god—who are you? What do you want?”

DEATH said:

“Sávitri, because you are devoted to your husband, and because you've acquired power through ascetic practice, I shall answer: Know, good woman, that I am Death! This husband of yours, Prince Sátyavat, has used up his life; I shall bind him and take him away. This, you should know, is what I intend.”

SÁVITRI said:

“I have heard, Lord, that it is your messengers who come to lead away mortal men. So why, Your Worship, have you come in person?”

## MĀRKANĀDEYA uvāca:

15 Ity uktaḥ pitṛ|rājas tāṁ bhagavān sva|cikīrṣitam  
 yathāvat sarvam ākhyātum tat|priy’|ârtham pracakrame.  
 «Atha ca dharma|samyukto rūpavān guṇa|sāgarah  
 n’ ârho mat|puruṣair netum, ato ’smi svayam āgataḥ.»  
 Tataḥ Satyavataḥ kāyāt pāśa|baddhaṁ vaśam gatam  
 aṅguṣṭha|mātram puruṣam niścakarṣa Yamo balāt.  
 Tataḥ samuddhṛta|prāṇam gata|śvāsam hata|prabhām  
 nirviceṣṭam śarīram tad babhūv’ āpriya|darśanam.  
 Yamas tu tam tato baddhvā prayāto daksinā|mukhah  
 Sāvitri c’ āiva duḥkh’|ārtā Yamam ev’ ânvagacchata  
 niyama|vrata|saṁsiddhā mahā|bhāgā pati|vratā.

## YAMA uvāca:

20 «Nivarta gaccha Sāvitri! kuruṣv’ âsy’ âurdhva|dehikam!  
 kṛtaṁ bhartus tvay” ānṛṇyam. yāvad gamyam gatam tvayā.»

## SĀVITRY uvāca:

«Yatra me niyate bhartā svayam vā yatra gacchati  
 mayā ca tatra gantavyam, esa dharmaḥ sanātanaḥ.  
 Tapasā guru|bhaktyā ca bhartuḥ snehād vratena ca  
 tava c’ āiva prasādena na me pratihatā gatih.  
 Prāhuh sāpta padam maitram budhās tattv’|ârtha|darśinah\*  
 mitratām ca puras|kṛtya kiṁ cid vakṣyāmi, tac chṛṇu.

Nān” ātmavantas tu vane caranti  
 dharmam ca vāsam ca pariśramam ca  
 vijñānato dharmam udāharanti

MARKANDÉYA said:

Addressed in this way, the blessed king of the ancestors <sup>15</sup> duly began to tell her, as a favor, all his intentions: "Now a man so close to the law, so beautiful, such a sea of qualities, doesn't deserve to be led away by my henchmen, so I have come myself." Thereupon, bound by the noose, and subject to his power, Yama drew forcibly from Sátyavat's body a person the size of a thumb. Then the body, its life deducted, its breath stopped, its light extinguished, unmoving, became something unsightly. So Yama bound him and set out toward the south,\* and Sávitri, a virtuous, devoted wife, oppressed by sorrow, skilled in self-imposed penance, followed Yama.

DEATH said:

"Sávitri, turn back! Go! Perform his funeral! You are freed <sup>20</sup> from your debt to your husband, you have gone as far as is possible."

SÁVITRI said:

"Wherever my husband is taken, or wherever he goes of his own accord, there I too should go—this is the eternal law. By penance, by devotion to my elders, by love for my husband, by a vow, and through your grace, my way is unimpeded. The wise, who see the truth of things, say that a friend is one who walks seven steps at one's side. On account of our friendship, I shall say something. So listen.

The self-controlled observe the law in the forest  
In various ways—by living there, and by their efforts.  
Through their understanding they exemplify the law.  
Therefore the good say that the law is paramount.

tasmāt santo dharmam āhuḥ pradhānam.  
 25 Ekasya dharmeṇa satāṁ matena  
     sarve sma tam mārgam anuprapannāḥ.  
     mā vai dvitīyam mā tṛtīyam ca vāñche  
     tasmāt santo dharmam āhuḥ pradhānam.»

YAMA uvāca:

«Nivarta! tuṣṭo 'smi tav' ânayā girā  
     svar'|âkṣara|vyañjana|hetu|yuktayā  
     varaṁ vṛṇīṣv' ēha vin" âsyā jīvitam  
     dadāni te sarvam anindite varam.»

SĀVITRY uvāca:

«Cyutah sva|rājyād vana|vāsam āśrito|  
     vinaṣṭa|cakṣuh śvaśuro mam' āśrame.  
     sa labdha|cakṣur balavān bhaven nṛpas  
     tava prasādāj jvalan'|ârka|saṁnibhaḥ.»

YAMA uvāca:

«Dadāni te 'ham tam anindite varam,  
     yathā tvay" ôktam bhavitā ca tat tathā.  
     tav' ādhvanā glānim iv' ôpalakṣaye.  
     nivarta! gacchasva! na te śramo bhavet.»

By the law of the one, honored by the good,  
All follow that path. I don't want a second or a  
third.

25

Therefore the wise say that the law is paramount.”

DEATH said:

“Turn back! I am pleased with this speech of yours,  
A combination of sound, vowel, consonant and  
reason.

Choose a gift! I will give you any gift, irreproachable  
woman,  
Except for his life.”

SÁVITRI said:

“My father-in-law in the hermitage—exiled from his  
own kingdom,  
And deprived of his eyesight, he sought refuge in  
the forest life.

By your grace may the king regain his eyesight,  
And become strong, like the fire or the sun.”

DEATH said:

“Faultless woman, I shall give you this gift,  
Just as you've asked, and that's how it will be.  
I see that your journey seems to have exhausted you.  
Turn back! Go! You shouldn't get tired.”

SĀVITRY uvāca:

«Śramaḥ kuto bhartṛ|samīpato hi me?  
 yato hi bhartā mama sā gatir dhruvā.  
 yataḥ patiḥ neṣyasi tatra me gatiḥ,  
 sur’|eṣa, bhūyaś ca vaco nibodha me.  
 30 Satāṁ sakṛt|saṅgatam īpsitāṁ param  
 tataḥ param mitram iti pracakṣate.  
 na c’ āphalam sat|puruṣeṇa saṅgatāṁ,  
 tataḥ satāṁ sannivaset samāgame.»

YAMA uvāca:

«Mano|’nukūlaṁ budha|buddhi|vardhanāṁ  
 tvayā yad uktaṁ vacanaṁ hit’|āśrayam.  
 vinā punaḥ Satyavato ’sya jīvitāṁ  
 varam dviṭīyāṁ varayasva bhāmini.»

SĀVITRY uvāca:

«Hṛtam purā me śvaśurasya dhīmataḥ  
 svam eva rājyāṁ labhatām sa pārthivāḥ.  
 jahyāt sva|dharmān na ca me gurur yathā  
 dviṭīyam etad varayāmi te varam.»

YAMA uvāca:

«Svam eva rājyāṁ pratipatsyate ’cirān  
 na ca sva|dharmāt parihāsyate nṛpaḥ.  
 kṛtena kāmena mayā nṛp’|ātmaje  
 nivarta! gacchasva! na te śramo bhavet.»

SÁVITRI said:

“How can I feel fatigue in my husband’s presence?  
 Whatever path my husband goes, that is surely  
 mine;  
 Wherever you lead my husband, that is my way.  
 And again listen to my words, lord of the gods:  
 To meet just once with the good is highly desirable,  
 So friendship with them is considered to be better still.  
 A meeting with a good man is never fruitless,  
 So one should live in the circle of the good.”

30

DEATH said:

“The speech you uttered was full of good counsel,  
 A contribution to scholarly insight, pleasing to the  
 mind.  
 Choose a second gift, beautiful woman,  
 Again with the exception of Sátyavat’s life.”

SÁVITRI said:

“In the past, my wise father-in-law was deprived  
 Of his own kingdom—may that lord of the earth  
 recover it,  
 And my superior never depart from his inherent  
 duty.  
 This is the second gift I choose from you.”

DEATH said:

“Soon the king shall regain his own kingdom,  
 And he will not neglect his inherent duty.  
 Princess, since I have granted your wish,  
 Turn back! Go! You shouldn’t get tired.”

SĀVITRY uvāca:

«Prajās tvay” āitā niyamena saṃyatā  
 niyamya c’ āitā nayase na kāmayā  
 tato Yamatvam̄ tava deva viśrutam̄  
 nibodha c’ ēmām̄ giram̄ īritām̄ mayā.

35 A|drohaḥ sarva|bhūteṣu karmaṇā manasā girā<sup>3</sup>  
 anugrahaś ca dānam̄ ca satām̄ dharmāḥ sanātanaḥ.  
 Evam̄\*|prāyaś ca loko ’yam: manuṣyāḥ śakti|peśalāḥ,  
 santas tv ev’ āpy a|mītreṣu dayām̄ prāpteṣu kurvate.»

YAMA uvāca:

«Pipāsitasy’ ēva bhaved yathā payas tathā  
 tvayā vākyam idam̄ samīritam.  
 vinā punaḥ Satyavato ’sya jīvitam̄  
 varam̄ vṛṇīṣv’ ēha śubhe yad icchasi.»

SĀVITRY uvāca:

«Mam’ ān|apatyāḥ pṛthivī|patiḥ pitā.  
 bhavet pituḥ putra|śataṁ tath” āurasam  
 kulasya santāna|karam̄ ca yad bhavet  
 tṛtiyam etad varayāmi te varam.»

YAMA uvāca:

«Kulasya santāna|karam̄ suvarcasam̄  
 śataṁ sutānām̄ pitur astu te śubhe.  
 kṛtena kāmena nar’|ādhip’|ātmaje  
 nivarta! dūram̄ hi pathas tvam̄ āgatā.»

SÁVITRI said:

“These creatures are restrained by you, and, having constrained them,

You lead them away out of constraint, not willfully.

So it is, God, that your status as Yama\* is celebrated—

Hear these words I speak.

The eternal duty of the good consists of not harming any creature by action, thought or speech, and of kindness and giving. This world is generally like this: people are pleasant according to their capabilities; but it is the good alone who, when they meet with their enemies, take pity even on them.”

DEATH said:

“Just as water might be to the thirsty,

So is this speech uttered by you.

Now choose what you will as a gift, fair lady,

But again with this exception—Sátyavat’s life.”

SÁVITRI said:

“My father, the king of the earth, is childless:

May he himself produce a hundred sons

To ensure the lineage. As a third gift

I choose this from you.”

DEATH said:

“Fair lady, let your father have

One hundred splendid sons to ensure the family

lineage!

Your wish, Princess, is fulfilled.

Turn back, for you have come a long way.”

SĀVITRY uvāca:

40    «Na dūram etan mama bhartṛ|saṁnidhau  
       mano hi me dūrataram pradhāvati.  
       atha vrajann eva giram samudyatām  
       may” ôcyamānām śṛṇu bhūya eva ca.  
       Vivasvatas tvam tanayah pratāpavāṁs  
       tato hi Vaiv~~as~~ vata ucyase budhaiḥ.  
       samena dharmeṇa caranti tāḥ prajās  
       tatas tav’ ēh’ ēśvara dharma|rājatā.  
       Ātmany api na viśvāsas tathā bhavati satsu yaḥ  
       tasmāt satsu višeṣeṇa sarvah praṇayam icchati.  
       Sauhṛdāt sarvābhūtānām viśvāso nama jāyate  
       tasmāt satsu višeṣeṇa viśvāsaṁ kurute janah.»

YAMA uvāca:

«Udāhṛtaṁ te vacanam yad aṅgane  
       śubhe na tādṛk tvad|ṛte śrutam mayā.  
       anena tuṣṭo ’smi vin” âsyā jīvitam  
       varam caturthaṁ varayasva, gaccha ca.»

SĀVITRY uvāca:

45    «Mam’ ātmajam Satyavatas tath” âurasam  
       bhaved ubhābhyaṁ iha yat kul’|ôdvaham  
       śatam sutānām bala|vīrya|śalinām.  
       idam caturthe vasyāmi te varam.»

SÁVITRI said:

“In my husband’s presence it has not been far, 40  
 And my mind runs further forward still.  
 So, as you’re travelling, listen again  
 To the ready words I have to speak.  
 You are the brilliant son of Vivásvat,  
 So the intelligent call you Vaivásvata.  
 These creatures behave in concord with the law,  
 So, Lord, yours is the sovereignty of the law on earth.  
 Not even in one’s self does one have so much trust as  
 in the good; therefore all want to attach themselves to the  
 good in particular. Trust, indeed, is born from affection  
 for all creatures; therefore people place trust in the good in  
 particular.”

DEATH said:

“Beautiful woman, except from you, I have never  
 heard  
 The like of the words you have uttered.  
 I am pleased with them. Apart from his life,  
 Choose a fourth gift, then go.”

SÁVITRI said:

“Then may there be, produced by Sátyavat and born 45  
 from me,  
 A hundred sons, full of energy and power,  
 To continue the family line of both of us here.  
 This I choose as a fourth gift from you.”

YAMA uvāca:

«Śatāṁ sutānāṁ bala|vīrya|śālināṁ  
 bhaviṣyati prītikaram tav' ābale.  
 pariśramas te na bhaven nṛp'|ātmaje.  
 nivarta! dūram hi pathas tvam āgatā.»

SĀVITRY uvāca:

«Satāṁ sadā śāśvata|dharma|vṛttih.  
 santo na sīdanti na ca vyathanti.  
 satāṁ sadbhīr n' āphala|saṅgamo 'sti.  
 sadbhyo bhayaṁ n' ānuvartanti santah.  
 Santo hi satyena nayanti sūryam,  
 santo bhūmīm tapasā dhārayanti.  
 santo gatir bhūta|bhavyasya rājan.  
 satāṁ madhye n' āvāsīdanti santah.  
 Ārya|juṣṭam idam vṛttam iti vijñāya śāśvatam  
 santah par'|ārthaṁ kurvānā n' āvekṣanti parasparam.

50      Na ca prasādah sat|puruṣeṣu mogho  
 na c' āpy artho naśyati n' āpi mānah.  
 yasmād etan niyatāṁ satsu nityāṁ  
 tasmāt santo rakṣitāro bhavanti.»

YAMA uvāca:

«Yathā yathā bhāṣasi dharma|saṁhitam  
 mano|'nukūlam\* su|padāṁ mah"|ārthavat  
 tathā tathā me tvayi bhaktir uttamā.  
 varam vṛṇīsv' āpratimam pati|vrate.»

DEATH said:

“Woman, there shall be a hundred sons,  
Full of energy and power for your delight.  
Don’t get tired, Princess.  
Turn back, for you have come a long way.”

SÁVITRI said:

“The good always practice the eternal law;  
The good don’t despair, nor do they waver;  
A meeting of the good with the good is never barren;  
From the good the good expect no danger.  
For by truth the good govern the sun;  
By asceticism the good support the earth;  
The good are the way of the past and the future,  
    my king;  
The good in midst of the good don’t fail.

Knowing this is the eternal practice approved by the Nobles,\* the good act for the sake of others, with no regard for benefits returned.

But no favor is fruitless among the good,  
    50  
And neither profit nor honor shall be destroyed.  
Since this rule is always tied to the good,  
The good are therefore protectors.”

DEATH said:

“As long as you utter such good words,  
In accordance with the law, so pleasing to the mind,  
To such great purpose, my love for you is supreme—  
Choose an incomparable gift, true wife!”

SĀVITRY uvāca:

«Na te 'pavargah sukṛtād vinākṛtas  
 tathā yath" ânyeṣu vareṣu māna|da.  
 varam vṛṇe: jīvatu Satyavān ayam,  
 yathā mṛtā hy evam ahaṁ patiṁ vinā.  
 Na kāmaye bhartr̄|vinā|kṛtā sukham,  
 na kāmaye bhartr̄|vinā|kṛtā divam,  
 na kāmaye bhartr̄|vinā|kṛtā śriyam,  
 na bhartr̄|hīnā vyavasāmi jīvitum.  
 Var'|ātisargah śata|putratā mama  
 tvay" āiva datto, hrīyate ca me patiḥ.  
 varam vṛṇe: jīvatu Satyavān ayam.  
 tav' āiva satyam vacanam bhaviṣyati.»

MĀRKANDEYA uvāca:

55 «Tath" ēty uktvā tu tam pāśam muktvā Vaivasvato Yamah  
 dharma|rājah prahṛṣṭ'|ātmā Sāvitrīm idam abravīt.  
 «Eṣa bhadre mayā mukto bhartā te kula|nandini.  
 arogas tava neyaś ca siddh'|ārthaḥ sa bhaviṣyati.  
 Catur|varṣa|śat'|āyuś ca tvayā sārdham avāpsyati  
 iṣṭvā yajñaiś ca dharmeṇa khyātīm loke gamiṣyati.  
 Tvayi putra|śatam c' āiva Satyavāñ janaiṣyati.  
 te c' āpi sarve rājānah kṣatriyāḥ putra|pautriṇāḥ  
 Khyātās tvan|nāmadheyāś ca bhaviṣyant' īha śāsvatāḥ.  
 pituś ca te putra|śatam bhavitā tava mātari

SÁVITRI said:

“Since, honor-giver, you do not—as with the other  
gifts—

Say anything to restrict your favor,  
This is the gift I choose: let Sátyavat live,  
For I am dead without my husband!

Deprived of my husband, I have no wish for bliss,  
Deprived of my husband, I have no wish for  
heaven,

Deprived of my husband, I have no wish for wealth,  
Without my husband, I can’t make the effort  
To go on living.

You have personally given me the gift of one  
hundred sons,

Yet my husband is fetched away.  
This is the gift I choose: let Sátyavat live!

Then your promise shall indeed become true.”

MARKANDÉYA said:

“Let it be so,” said Yama Vaivásvata, and untied the noose. 55  
Then the lord of the law, who in his heart was delighted, said  
this to Sávitri: “See, good woman, joy of your family, I have  
freed your husband. He is healthy—take him with you; he’ll  
be successful. Alongside you he’ll live four hundred years.  
Offering sacrifices, he shall, through his law, win wordly  
fame. And Sátyavat will beget on you a hundred sons. All  
will become kings and warriors and have sons and grandsons  
bearing your name, and shall be famous on earth forever.  
And your father shall beget a hundred sons on your mother,

60 Mālavyāṁ Mālavā nāma śāśvatāḥ putra|pautriṇāḥ  
bhrātaras te bhaviṣyanti kṣatriyāś tridaś’|ōpamāḥ.»

Evam tasyai varam dattvā dharma|rājaḥ pratāpavān  
nivartayitvā Sāvitrīṁ svam eva bhavanam yayau.  
Sāvitry api Yame yāte bhartāram prati labhya ca  
jagāma tatra yatr’ āsyā bhartuh śāvam kalevaram.  
Sā bhūmau prekṣya bhartāram upasṛty’ ḍpagṛhya ca  
utsaṅge śira āropa bhūmāv upaviveśa ha.  
Samjñāṁ ca sa punar labdhvā Sāvitrīṁ abhyabhāṣata  
proṣy’|āgata iva premṇā punaḥ punar udikṣya vai.

SATYAVĀN uvāca:

65 «Sucirām bata supto ’smi! kim|arthām n’ āvabodhitāḥ?  
kva c’ āsau puruṣaḥ śyāmo yo ’sau mām sañcakarṣa ha?»

SĀVITRY uvāca:

«Sucirām tvāṁ prasupto ’si mam’ āṅke puruṣa|rṣabha.  
gataḥ sa bhagavān devaḥ prajā|saṁyamano Yamāḥ.  
Viśrānto ’si mahā|bhāga vinidraś ca nṛp’|ātmaja  
yadi śakyām samuttiṣṭha! vigāḍhām paṣya śarvarīm.»

MĀRKANDEYA uvāca:

Upalabhya tataḥ samjñām sukha|supta iv’ ḍtthitāḥ  
diśaḥ sarvā van’|āntāmś ca nīrīkṣy’ ḍvāca Satyavān:

«Phal’|āhāro ’smi niṣkrāntas tvayā saha su|madhyame.  
tataḥ pāṭayataḥ kāṣṭham śiraso me ruj” ābhavat.  
70 Śir’|ābhitāpa|santaptaḥ sthātum ciram aśaknuvan  
tav’ ḍtsaṅge prasupto ’smi, iti\* sarvam smare śubhe.

Málavi, whose sons and grandsons shall be called the Má- 60 lavas forever. They, your brothers, will be warriors, as good as the gods.”

So, having given her the gifts, the glorious lord of the law turned Sávitri back, and went to his own home. Once Yama had gone, Sávitri, having recovered her lord, went to the place where her husband’s body lay as a corpse. Seeing her husband on the ground, she approached and lifted him up, placed his head on her lap, and she sat on the earth. Becoming conscious again, he spoke to Sávitri, gazing at her ceaselessly with love, like a man back from a distant land.

SÁTYAVAT said:

“Alas, I have slept such a long time! Why didn’t you wake 65 me? And where is that dark person—the one who carried me off?”

SÁVITRI said:

“You have slept a long time in my lap, bullish man. That blessed god Yama, the restrainer of creatures, has gone. Prince—fortunate man—you are rested and awake. Stand up, if you can. Look! Night has fallen.”

MARKANDÉYA said:

So, having regained consciousness, Sátyavat arose, as though from a sweet sleep, and, seeing the woods stretching in all directions, said:

“Slender lady, I came out with you to gather fruit. Then, while I was splitting wood, I got a pain in my head. Greatly 70 pained by the headache, I was unable to stand for long and fell asleep in your lap, fair lady. All this I remember. While you embraced me, my consciousness was carried off by sleep.

Tvay” ôpagūḍhasya ca me nidray” âpahṛtam manah.  
 tato ’paśyam tamo ghoram puruṣam ca mah”|āujasam.  
 Tad yadi tvam vijānāsi kiṁ tad brūhi su|madhyame  
 svapno me yadi vā dṛṣṭo yadi vā satyam eva tat.»

Tam uvāc’ âtha Sāvitrī: «rajanī vyavagāhate.  
 śvas te sarvam yath” āvṛttam ākhyāsyāmi nr̥p’ātmaja.  
 Uttiṣṭh’ ôttiṣṭha, bhadram te! pitaraū paśya su|vrata!  
 vigāḍhā rajaṇī c’ ēyam nivṛttas ca divā|karah.»

75 Naktam|carāś caranty ete dṛṣṭāḥ krūr”|ābhībhāṣīṇah.  
 śrūyante parṇa|śabdāś ca mṛgāṇām caratām vane.  
 Etā ghoram śivā nādān diśam dakṣiṇa|paścimām  
 āsthāya viruvanty ugrāḥ kampayantyo mano mama.»

SATYAVĀN uvāca:

«Vanam pratibhay”|ākāraṇ ghanena tamasā vṛtam.  
 na vijñāsyasi panthānam gantum c’ āiva na śakṣyasi.»

SĀVITRY uvāca:

«Asminn adya vane dagdhe śuṣka|vṛksaḥ sthito jvalan  
 vāyunā dhamyamāno ’tra dṛṣyate ’gnih kva cit kva cit.  
 Tato ’gnim ānayitv” ēha jvālayiṣyāmi sarvataḥ.  
 kāṣṭhān’|īmāni sant’ īha, jahi santāpam ātmānah.

80 Yadi n’ ôtsahase gantum, sa|rūjam tvām hi lakṣaye,  
 na ca jñāsyasi panthānam tamasā saṁvṛte vane,  
 Śvah prabhāte vane dṛṣye yāsyāvo ’numate tava.  
 vasāv’ ēha kṣapām ekām rucitam yadi te ’nagha.»

SATYAVĀN uvāca:

«Śiro’|rujā nivṛttā me, svasthāny aṅgāni lakṣaye.  
 mātā|pitṛbhyām icchāmi saṅgam tvat|prasāda|jam.  
 Na kadā cid vikālam hi gata|pūrvo may” āśramah.  
 anāgatāyām samdhyāyām mātā me praruṇaddhi mām.

Then I saw a terrible darkness and a mighty person. If you know, then tell me, slender lady—was it my dream? Or was what I saw real?" Sávitri said to him: "The night has set in. Tomorrow, prince, I shall tell you everything, just as it happened. Stand up! Please stand up! You, whose vows are so strong, consider your parents. The night has fallen, and the sun has set. Night animals can be seen prowling, making harsh noises; you can hear the leaves rustling as beasts roam the forest. To the southwest those terrible jackals are putting up a fearful howling; they make my heart tremble." 75

SÁTYAVAT said:

"The forest covered by solid darkness looks daunting. You won't recognize the path and you won't be able to go on."

SÁVITRI said:

"When this forest was on fire today, a dry tree remained smoldering; fanned by the wind, the fire can be seen here, flaring up, dying down. So, once I've brought that fire here, I'll make it burn, around and about. There are these logs here. Don't worry. I sense you have a headache—if you haven't the strength to go on, and can't tell the path when the forest is covered in darkness, then, if you agree, we'll go tomorrow at first light, when the forest can be seen. If you're happy to do that, let's spend one night here, blameless man." 80

SÁTYAVAT said:

"My headache has disappeared, I feel my limbs are sound. If it meets with your favor, I wish to join my father and mother. Never before have I returned to the hermitage outside the normal time. My mother stops me before the onset of twilight. Even during the day, my parents worry when

Div” āpi mayi niṣkrānte saṃtapyete gurū hi mām  
vicinoti hi mām tātaḥ sah’ āiv’ āśrama|vāsibhiḥ.

85 Mātrā pitrā ca subhṛṣṭam duḥkhitābhyām ahaṁ purā  
upālabdhaś ca bahuśāś ‘cireṇ’ āgacchas’ iti ha.  
Kā tv avasthā taylor adya mad|artham iti cintaye  
taylor adṛṣye mayi ca mahad duḥkhaṁ bhaviṣyati.

Purā mām ūcatuś c’ āiva rātrāv asrāyamāṇakau  
bhṛṣṭam suduḥkhitau vṛddhau bahuśaḥ prīti|saṃyutau:  
‘Tvayā hīnau na jīvāva muhūrtam api putraka.  
yāvad dhariṣyase putra tāvan nau jīvitam dhruvam  
Vṛddhator andhator dṛṣṭis. tvayi vamśaḥ pratiṣṭhitah,  
tvayi piṇḍaś ca kīrtiś ca saṃtānam c’ āvator iti.»

90 Mātā vṛddhā pitā vṛddhas taylor yaṣṭir ahaṁ kila  
tau rātrau mām apaśyantau kām avasthām gamiṣyataḥ?  
Nidrāyāś c’ ābhyaśūyāmi yasyā hetoḥ pitā mama  
mātā ca saṃśayaṁ prāptā mat|krte ’napakāriṇī.  
Ahaṁ ca saṃśayaṁ prāptaḥ kṛcchrām āpadam āsthitaḥ  
mātā|pitṛbhyām hi vinā n’ āhaṁ jīvitum utsahe.  
Vyaktam ākulayā buddhyā prajñā|cakṣuḥ pitā mama  
ek’|āikam asyām velāyām pṛcchaty āśrama|vāsinam.  
N’ ātmānam anuśocāmi yath” āhaṁ pitaram śubhe  
bhartāram c’ āpy anugatām mātaram paridurbalām.  
95 Mat|krtena hi tāv adya saṃtāpam param eṣyataḥ.  
jīvantāv anujīvāmi, bhartavyau tau may” ēti ha.  
Tayoh priyam me kartavyam iti jānāmi c’ āpy aham.»

I'm out. Father searches for me together with the hermits. I 85  
have before often been reproved by my overanxious mother  
and father: 'You have come back very late!' But I wonder  
what state they're in today on my account? Not seeing me,  
they will be immensely worried.

Once before, deeply distraught at night, those two elderly  
people, who have always loved me, told me through their  
tears: 'Dear child, abandoned by you, we shan't live—not  
even for a moment! As long as you're alive, son, our life is  
secure. You are the eyes of a couple, old and blind. The line  
of descent rests on you. Our fame, succession and offering  
to the ancestors depend on you.' My old mother, my old 90  
father—I am truly their staff. What state will they get in  
if they don't see me tonight! I blame my sleep—because of  
that, my innocent mother and father are afraid on my ac-  
count. And I am fallen into misfortune, hit by excruciating  
fear, for without my mother and father I am unable to live.  
It is certain that, at this very time, my father—he whose  
sight is insight—is questioning with a churning mind each  
and every hermit. Fair lady, I don't grieve for myself as much  
as I grieve for my father, and for my mother, who has fol-  
lowed her husband, and is most weak. For now they will 95  
suffer great sorrow on my account. If they are living I shall  
live, and must support them. And I only know I must do  
what pleases them."

## MĀRKANĀDEYA uvāca:

evam uktvā sa dharm'ātmā guru|bhakto guru|priyah  
 Ucchritya bāhū duḥkh'ārtah susvaraṁ praruroda ha.  
 tato 'bravīt tathā dṛṣṭvā bhartāraṁ śoka|karśitam  
 Pramṛjy' āśrūṇi netrābhyaṁ Sāvitrī dharmācārinī:  
 «yadi me 'sti tapas taptam, yadi dattam, hutam yadi,  
 Śvaśrū|śvaśura|bhartṛṇām mama puṇy” āstu śarvarī.  
 na smarāmy uktapūrvam vai svaireṣ apy anṛtam giram.  
 100 Tena satyena tāv adya dhriyetām śvaśurau mama.»

## SATYAVĀN uvāca:

«kāmaye darśanam pitror. yāhi Sāvitri mā ciram!  
 Purā mātuḥ pitur v” āpi yadi paśyāmi vipriyam  
 na jīviṣye var'ārohe satyen' ātmānam ālabhe.  
 Yadi dharme ca te buddhir, mām cej jīvantam icchasi  
 mama priyam vā kartavyam, gacchāv' āśramam antikāt.»

## MĀRKANĀDEYA uvāca:

Sāvitrī tata utthāya keśān samyamya bhāvinī<sup>1</sup>  
 patim uthāpayām āsa bāhubhyaṁ parigṛhya vai.  
 Utthāya Satyavāmś c' āpi pramṛjy' āngāni pāṇinā  
 sarvā diśah samālokya kaṭhine dṛṣṭim ādadhe.  
 105 Tam uvāc' ātha Sāvitrī: «śvah phalāni harisyasi.  
 yogākṣem'ārtham etam te neṣyāmi paraśum tv aham.»  
 Kṛtvā kaṭhina|bhāraṁ sā vṛkṣa|śākh”āvalambinam  
 gṛhītvā paraśum bhartuḥ sakāśe punar āgamat.  
 Vāme skandhe tu vām'ōrūr bhartur bāhūm niveṣya ca  
 dakṣinena pariṣvajya jagāma gajagāminī.

MARKANDÉYA said:

With these words, that soul of virtue, who worshipped and loved his parents, raised his arms, and, stricken by grief, began to lament aloud. Seeing her husband so haggard with grief, Sávitri, who lived in the law, wiped the tears from her eyes and said: “If I have practiced austerities, if I have given, if I have offered sacrifices, let it be a good night for my parents-in-law and my husband. I don’t remember that I’ve ever spoken an untrue word—even when it didn’t matter. By that truth, may my parents-in-law survive today.”

100

SÁTYAVAT said:

“I need to see my parents. Come, Sávitri, don’t delay. If, fair-hipped woman, I discover anything dreadful has happened to my mother or father, I swear by the truth, I shall not live but kill myself! If you have a mind to the law, if you want me to go on living, or to do what pleases me, let us go to the hermitage.”

MARKANDÉYA said:

Then beautiful Sávitri rose up, gathered her hair together, grasped her husband by his arms and helped him get up. Once he was up, Sátyavat wiped his limbs with his hand, looked all about him, and caught sight of the strap. Then Sá- 105 vitri said to him: “Tomorrow you’ll fetch the fruit, but for your safety I’ll carry this axe.” Hanging the cumbersome strap on the branch of a tree, and taking up the axe, she rejoined her husband. Placing her husband’s arm on her left shoulder, and encircling his body with her right arm, that woman, so shapely thighed, walked with the measured tread of an elephant.

## SATYAVĀN uvāca:

«Abhyāsa|gamanād bhīru panthāno vīditā mama,  
 vṛks'āntar'ālokitayā jyotsnayā c' āpi lakṣaye.  
 Āgatau svāh pathā yena phalāny avacitāni ca  
 yath" āgataṁ śubhe gaccha panthānam, mā vicāraya!  
 110 Palāśa|khanḍe c' āitasmin panthā vyāvartate dvidhā  
 tasy' ottareṇa\* yaḥ panthās tena gaccha tvarasva ca.  
 Svastho 'smi balavān asmi didṛksuh pitarāv ubhau»  
 bruvann eva tvarā|yuktaḥ samprāyād āśramam prati.

## MĀRKANDEYA uvāca:

298.1 Etasminn eva kāle tu Dyumatseno mahā|balah  
 labdha|cakṣuh prasannāyām drṣṭyām sarvam dadarśa ha.  
 Sa sarvān āśramān gatvā Śaibyayā saha bhāryayā  
 putra|hetoh parām ārtim jagāma Bharata'|ṛṣabha.  
 Tāv āśramān nadiś c' āiva vanāni ca sarāmsi ca  
 tasyām niśi vicinvantau dampatī pariṣagmatuh.  
 Śrutiā ūbdam tu yam kam cid unmukhau suta|śaṅkayā  
 «Śāvitri|sahito 'bhyeti Satyavān ity» abhāṣatām.  
 5 Bhinnaiś ca paruṣaiḥ pādaiḥ savranaiḥ śonit'|ōkṣitaiḥ  
 kuśa|kaṇṭaka|viddh'āngāv unmattāv iva dhāvataḥ.  
 Tato 'bhisṛtya tair vipraiḥ sarvair āśrama|vāsibhiḥ  
 parivārya samāśvāya tāv ānītau svam āśramam.  
 Tatra bhāryā|sahāyah sa vṛto vṛddhais tapo|dhanaiḥ  
 āśvāsito 'pi citr'|ārthaiḥ pūrva|rājñām kath"āśrayaiḥ.  
 Tatas tau punar āśvastau vṛddhau putra|didṛksayā  
 bālyā|vṛttāni putrasya smarantau bhṛṣa|duḥkhitau.  
 Punar uktvā ca karuṇām vācam tau śoka|karśitau:

SÁTYAVAT said:

“From frequent use I know the paths. Even in the shafts of moonlight between the trees, I can mark them, timid girl. The path on which we came, gathering fruit—take that path just as we came, fair lady. Don’t hesitate! Now, at this gap in the foliage, the way divides in two. Take the path to the north, and be quick. I am fit, I am strong, I want to see both my parents.” Saying this, he set off hurriedly toward the hermitage. 110

MARKANDÉYA said:

And it was at this very time the mighty Dyumat-sena 298.1 regained his sight. With his sight clear he saw everything. Once he had been with Shaibya, his wife, to all the hermitages, he became deeply distressed, Bhárata bull, because of his son. Husband and wife went searching through the night—hermitages, rivers, woods and pools; and whenever they heard a sound they looked up, thinking it might be their son, saying: “Sátyavat is coming with Sávitri.” The two 5 of them rushed about like the mad, their bodies spiked with thorns and *kusha* grass, their feet rough and split, blood-stained from sores.

Then all those brahmins living in the hermitage approached and surrounded them, comforted them, took them back to their own retreat. There, surrounded by such ancient and great ascetics, the man and his wife were comforted by wonderful tales of former kings. Then, revived again, the old couple, recalling incidents out of their son’s childhood from a desire to see him, were full of worry. Drawn with sorrow, lamenting, they repeated and wept

«hā putra hā sādhvi vadhuḥ kv' āsi kv' ās' īty?» arodatām.

SVARCA uvāca:

10 «Yath” āsyā bhāryā Sāvitrī tapasā ca damena ca  
ācāreṇa ca samyuktā tathā jīvati Satyavān.»

GAUTAMA uvāca:

“Vedāḥ s’|āngā may” ādhītās tapo me sam̄citam̄ mahat,  
kaumāra|brahmācaryam̄ ca, guravo ’gniś ca toṣitāḥ,  
Samāhitena cīrṇāni sarvāṇy eva vratāni me,  
vāyu|bhakṣ’|ōpavāsaś ca kṛto me vidhivat purā.  
Anena tapasā vedmi sarvam̄ para|cikīrṣitam.  
satyam etan nibodhadhvam̄: dhriyate Satyavān iti.»

ŚIṢYA uvāca:

“Upādhyāyasya me vaktrād yathā vākyam̄ viniḥsṛtam  
n̄ āiva jātu bhaven mithyā tathā jīvati Satyavān.»

RSAYA ūcuḥ:

15 «Yath” āsyā bhāryā Sāvitrī sarvair eva sulakṣanaiḥ  
avaidhavya|karair yuktā tathā jīvati Satyavān.»

BHĀRADVĀJA uvāca:

“Yath” āsyā bhāryā Sāvitrī tapasā ca damena ca  
ācāreṇa ca samyuktā tathā jīvati Satyavān.»

DĀLBHYA uvāca:

“Yathā drṣṭiḥ pravṛttā te Sāvitryāś ca yathā vratam  
gat” āhāram akṛtvā ca tathā jīvati Satyavān.»

these words: “O son, O dutiful wife, where are you? Where are you?”

SUVÁRCAS said:

“Since his wife Sávitri is attached to asceticism, good <sup>10</sup> conduct, and self-control, Sátyavat’s alive.”

GÁUTAMA said:

“I have meditated on the Vedas with their branches, I have built up great austerity. I am as chaste as a virgin youth, I have satisfied my elders and the fire. I have observed all my vows with concentration. By the ancient rule, I’ve practiced the fast that is living on air. Through this austerity I know all the intentions of others. Realize this is the truth: Sátyavat survives.”

The DISCIPLE said:

“Since no speech that springs from my preceptor’s mouth may ever be false, Sátyavat’s alive.”

The SAGES said:

“Since his wife Sávitri bears all the auspicious signs of <sup>15</sup> freedom from widowhood, Sátyavat’s alive.”

BHARAD·VAJA said:

“Since his wife Sávitri is attached to good conduct, asceticism and self-control, Sátyavat’s alive.”

DALBHYA said:

“Since your sight has been restored, and since Sávitri has completed her vow without breaking her fast, Sátyavat’s alive.”

ĀPASTAMBA uvāca:

«Yathā vadanti śāntāyāṁ diśi vai mr̥ga|pakṣiṇah  
pārthivī ca pravṛttis te tathā jīvati Satyavān.»

DHAUMYA uvāca:

«Sarvair guṇair upetas te yathā putro jana|priyah  
dīrgh’|āyur|lakṣaṇ’|ōpetas tathā jīvati Satyavān.»

MĀRKANDEYA uvāca:

20 Evam āśvāsitas tais tu satya|vāgbhis tapasvibhiḥ  
tāṁs tāṁs vigaṇayan sarvāṁs tataḥ sthira iv’ ābhavat.  
Tato muhūrtāt Sāvitrī bhartrā Satyavatā saha  
ājagām’ āśramam̄ rātrau prahr̥ṣṭā praviveśa ha.

BRĀHMANĀ ūcuḥ:

«Putreṇa saṅgatam̄ tvāṁ tu cakṣuṣmantam̄ nirikṣya ca  
sarve vayaṁ va pṛcchāmo vṛddhim̄ vai pṛthivī|pate.  
Samāgamena putrasya Sāvitrī darśanena ca  
cakṣuṣaś c’ ātmano lābhāt tribhir diṣṭyā vivardhase.  
Sarvair asmābhīr uktam̄ yat tathā tan, n’ ātra samśayah,  
bhūyo bhūyah samṛddhis te kṣipram eva bhaviṣyati.»

MĀRKANDEYA uvāca:

25 Tato ’gnim̄ tatra samjvālyā dvijās te sarva eva ca  
upāsāṁ cakrire Pārtha Dyumatsenam̄ mahī|patim.  
Śaibyā ca Satyvāṁś c’ āiva Sāvitrī c’ āikataḥ sthitāḥ  
sarvais tair abhyanujñātā viśokāḥ samupāviśan.  
Tato rājñā sah’ āśināḥ sarve te vana|vāsināḥ  
jāta|kautūhalāḥ Pārtha papracchur nṛpateḥ sutam:

APASTÁMBA said:

“From the way in which birds and animals utter sounds from the auspicious direction, and from your activity as king, Sátyavat’s alive.”

DHAUMYA said:

“Since your son, loved by the people, has every virtue, and shows the signs of a long life, Satyavat’s alive.”

MARKANDÉYA said:

Comforted in this way by the truth-telling ascetics, and <sup>20</sup> esteeming them all, he seemed calm. Then, not much later, Sávitri came back to the hermitage at night, with her husband Sátyavat, and entered glad at heart.

The BRAHMINS said:

“Seeing you with your eyesight restored, and reunited with your son, all of us sincerely wish you good fortune, lord of the earth. In the meeting with your son, in the appearance of Sávitri, in the return of your sight, you are favored with a triple blessing. There can be no doubt—what we all said is so. Again, again: fortune shall swiftly be yours.”

MARKANDÉYA said:

Then, Partha, when they had made the fire there blaze, all <sup>25</sup> those brahmins sat down respectfully with King Dyumat-sé-na. Shaibya, Sátyavat and Savítri had stood to one side, but, given permission by all, they happily sat down. Then, Partha, their curiosity aroused, all those forest-dwellers sitting with the king questioned the king’s son.

## R̄SAYA ūcuḥ:

«Prāg eva n' āgatam̄ kasmāt sabhāryeṇa tvayā vibho? virātre c' āgatam̄ kasmāt? ko 'nubandhas tav' ābhavat? Saṁtāpitaḥ pitā mātā vayam̄ c' āiva nṛp'ātmaja kasmād iti na jānīmas, tat sarvam̄ vaktum arhasi.»

## SATYAVĀN uvāca:

30    «Pitr̄ āham abhyanujñātaḥ Sāvitrī|sahito gataḥ. atha me 'bhūc chiro|duḥkham̄ vane kāṣṭhāni bhindataḥ. Suptaś c' āham̄ vedanayā ciram ity upalakṣaye. tāvat kālam̄ na ca mayā supta|pūrvam̄ kadā cana. Sarveṣām eva bhavatām̄ saṁtāpo mā bhaved iti ato virātr'āgamanam̄, n' ānyad ast' īha kāraṇam.»

## GAUTAMA uvāca:

«Akasmāc cakṣuṣaḥ prāptir Dyumatsenasya te pituḥ. n' āṣya tvam̄ kāraṇam̄ vetsi. Sāvitrī vaktum arhati. Śrotum icchāmi Sāvitri, tvam̄ hi vettha par'āvaram. tvām̄ hi jānāmi Sāvitri Sāvitrīm iva tejasā. 35 Tvam atra hetum̄ jānīṣe tasmāt satyam nirucyatām. rahasyam̄ yadi te n' āsti kiṁ cid atra, vadasva nah!»

## SĀVITRY uvāca:

«Evam etad yathā vettha, saṁkalpo n' ānyathā hi vah, na hi kiṁ cid rahasyam̄ me śrūyatām̄ tathyam eva yat. Mṛtyur me patyur ākhyāto Nāradena mah"ātmāna sa c' ādyā divasaḥ prāptas, tato n' āinam̄ jahāmy aham. Suptam̄ c' āinam̄ Yamah̄ sāksād upāgacchat sa|kiṁkarah.»

The SAGES said:

“My lord, why didn’t you return earlier with your wife? Why have you come toward the end of the night? What hindered you? Prince, your mother and father, and we too were pained, but on what account we don’t know. You should tell us everything.”

SÁTYAVAT said:

“With father’s permission, I had gone out, accompanied <sup>30</sup> by Sávitri. Then, while I was splitting timber in the forest, I got a headache. Because of the pain I slept for a long time—this much I know. I have never slept so long before. I came back so late in the night so that you shouldn’t all be worried—that was my only reason for it.”

GÁUTAMA said:

“Your father Dyumat-sena suddenly regained his sight. Since you don’t know the reason, Sávitri should speak. Sávitri, I would like to hear about it, for you know the cause and the effect. And I know, Sávitri, you are like the goddess Sávitri in luster. You know the reason for this, so the truth <sup>35</sup> should be told. If there is nothing here you want to keep secret, then tell us!”

SÁVITRI said:

“Know it just as it is, for you have no ulterior motive, nor do I have anything secret. Hear the truth about it. Great-souled Nárada had predicted the death of my husband. Today that day arrived, so I didn’t leave his side. Once he was asleep, before my very eyes Yama appeared with his servants. He bound him, and led him away toward the direction

sa enam anayad baddhvā diśam pitṛ|niśevitām.  
 Astauṣam tam aham devam satyena vacasā vibhum  
 pañca va tena me dattā varāḥ: śṛṇuta tān mama.  
 40 Cakṣuśi ca sva|rājyam ca dvau varau śvaśurasya me.  
 labdhām pituḥ putra|śatam, putrāṇām c' ātmanah śatam.  
 Catur|varṣa|śat'|āyur me bhartā labdhaś ca Satyavān,  
 bhartur hi jīvit'|ārtham tu mayā cīrṇam tv idam vratam.  
 Etat sarvam may" ākhyātam kāraṇam vistareṇa ca  
 yath" āvṛttam sukh'|ōdarkam idam duḥkham mahan mama.»

RSAYA ūcuḥ:

«Nimajjyamānam vyasanair abhidrutam  
 kulaṁ nar'|ēndrasya tamo|maye hrade  
 tvayā su|śila|vrata|puṇyayā kulaṁ  
 samuddhṛtam sādhvi punah kulīnayā.»

MĀRKANDEYA uvāca:

Tathā praśasya hy abhipūjya c' āiva  
 vara|striyam tām ṛṣayah samāgatāḥ  
 nar'|ēndram āmantrya sa|putram añjasā  
 śivena jagmur muditāḥ svam ālayam.

MĀRKANDEYA uvāca:

299.1 Tasyām rātryām vyatītāyām udite sūrya|maṇḍale  
 kṛta|paurvāhṇikāḥ sarve sameyus te tapo|dhanāḥ.  
 Tad eva sarvam Sāvitryā mahā|bhāgyam maha"ṛṣayah  
 Dyumatsenāya n' ātrpyan kathayantah punah punah.

where the ancestors live. I praised that omnipresent god with truthful speech. He granted me five gifts. Hear me relate them. Two gifts for my father-in-law: his eyesight 40 and his kingdom. For my father I secured a hundred sons, and a hundred sons for myself. And I gained my husband Sátyavat with a life of four hundred years: for I observed this vow for the sake of my husband's life. The entire cause of this has been told by me in detail—how this great sorrow of mine was transformed to happiness in the end.”

The SEERS said:

“Overwhelmed by evils, the family of this lord  
among men  
Was sinking in a pool of darkness. By you, noble  
lady,  
Whose merit flows from vows and a good  
disposition,  
By you, good woman, the family line was rescued.”

MARKANDÉYA said:

Then, after praising and honoring that excellent  
woman,

The assembled seers took their leave of the lord  
And his son, and went to their own homes quickly  
And joyfully, in peace.

MARKANDÉYA said:

Once the night had passed and the sun's sphere had risen, 299.1 all those great ascetics performed their morning rites and came together. Great seers, they were not to be satisfied, except in recounting time and again to Dyumat-sena the entirety of Sávitri's great glory. Then, king, all the ministers

Tataḥ prakṛtayah sarvāḥ Śālvebhyo 'bhāgatā nṛpa  
 ācakhyur nihitam c' āiva sven' āmātyena tam dviṣam.  
 Tam mantriṇā hataṁ śrūtvā sasahāyam sabāndhavam  
 nyavedayan yath" āvṛttam vidrutam ca dviṣad|balam  
 5 Eka|matyam ca sarvasya janasy' ātha nṛpam prati:

«sa|cakṣur v" āpy a|cakṣur vā sa no rājā bhavatv iti.

Anena niścayen' ēha vayam prasthāpitā nṛpa.

prāptān' īmāni yānāni catur|aṅgam ca te balam.

Prayāhi rājan! bhadram te! ghuṣṭas te nagare jayah.

adhyāssva cira|rātrāya pitṛ|paitā|mahaṁ padam.»

Cakṣuṣmantam ca tam dṛṣṭvā rājānam vapus" ānvitam  
 mūrdhnā nipatitāḥ sarve vismay' |ōtphulla|locanāḥ.

Tato 'bhivādyā tān vṛddhān dvijān āśrama|vāsināḥ  
 taiś c' ābhipūjitaḥ sarvaiḥ prayayau nagaram prati.

10 Šaibhyā ca saha Sāvitryā sv|āstīrṇena suvarcasā  
 nara|yuktena yānena prayayau senayā vṛtā.

Tato 'bhiṣiṣicuḥ prītyā Dyumatsenam purohitāḥ  
 putram c' āsyā mah" |ātmānam yauvarājye 'bhyāsecayan.

Tataḥ kālena mahatā Sāvitryāḥ kīrti|vardhanam  
 tad vai putra|śatam jajñe śūrāṇām anivartinām.

Bhrātṛṇām sodarāṇām ca tath" āiv' āsy' ābhavac chatam  
 Madr' |ādhipasy' Āśvapater Mālavyām sumahad|balam.

Evam ātmā pitā mātā śvaśrūḥ śvaśura eva ca  
 bhartuḥ kulam ca Sāvitryā sarvam kṛcchrāt samuddhṛtam.

15 Tath" āiv' āiṣā hi kalyāṇī Draupadī ūlā|sammata  
 tārayiṣyati vah sarvān Sāvitr" īva kul' |āṅganā.

from the land of the Shalvas arrived and told him that his enemy had been killed by his own counsellor. They related how the enemy's army scattered and fled on hearing that he, his companions and relatives had been killed by the minister, and how the entire population was single-minded 5 toward the king:

“With or without his sight, he should be our ruler! King, it is because of this decision that we have been sent here. These carriages and your fourfold army have arrived. Set out, king! May fortune be yours! Victory has been proclaimed in your city! For countless nights to come, assume the rank that belonged to your father and grandfather.”

And when they saw that the king had his eyesight, and was in beautiful shape, they all bowed their heads, wide-eyed with amazement. Then he saluted those brahmin elders who lived in the hermitage and, honored by them all, set out for the city. And Shaibya went with Sávitri in a wonderful well- 10 fitted carriage, drawn by men, surrounded by an army.

Then joyously the priests consecrated Dyumat-sena and anointed his son, whose spirit was great, as heir presumptive. Afterwards, over a lengthy period, Sávitri gave birth to one hundred heroic and unyielding sons, who augmented her fame. And a hundred very powerful brothers of hers were born by Málavi to Ashva-pati, king of the Madras. In this way Sávitri delivered herself, her father and mother, her mother-in-law, her father-in-law, and her husband's entire family from a calamity. And just like the nobly born Sávitri, 15 virtuous Dráupadi here, so celebrated for her character, shall rescue all of you.

VAIŚAMPĀYANA uvāca:

Evaṁ sa Pāṇḍavas tena anunīto mah”|ātmanā  
viśoko vijvaro rājan Kāmyake nyavasat tadā.  
Yaś c’ ēdam śṛṇuyād bhaktyā Sāvitryākhyānam uttamam  
sa sukhī sarvaśiddh’|ârtho na duḥkham prāpnuyān narah.

VAISHAM·PÁYANA said:

So, my king, the Pándava was calmed by that great-spirited man, and went on living in the Kámyaka,\* without sorrow or grief. And whoever listens with devotion to the wonderful story of Sávitri, that man will be happy and successful in everything, and never know sorrow.



3.300-310

THE ROBBING OF THE EARRINGS

JANAMEJAYA uvāca:

300.I **Y**AT TAT TADĀ MAHAD|BRAHMAN Lomaśo vākyam abravīt  
Indrasya vacanād eva Pāṇḍu|putram Yudhiṣṭhiram:  
«Yac c' āpi te bhayaṁ tīvram na ca kīrtayase kva cit  
tat c' āpy apahariṣyāmi Dhanaṁjaya ito gate»—  
Kim nu taj japatāṁ śreṣṭha Karṇam̄ prati mahad|bhayam  
āśīn? na ca sa dharm'ātmā kathayām̄ āśa kasya cit?

VAIŚAMPĀYANA uvāca:

Aham̄ te rāja|śārdūla kathayāmi kathām̄ imām̄  
pṛcchato Bharata|śreṣṭha, śuśrūṣasva girām̄ mama.  
5 Dvādaśe samatikrānte varṣe prāpte trayodaśe  
Pāṇḍūnām̄ hita|kṛc Chakrāḥ Karṇam̄ bhikṣitum udyataḥ.  
Abhiprāyam̄ atho jñātvā mah”|Ēndrasya vibhā|vasuh  
kuṇḍal’ārthe mahā|rāja Sūryah Karṇam̄ upāgataḥ Mah”|  
ārhe śayane vīram̄ spardhy”|āstaraṇa|samvṛte  
śayānam̄ ativiśvastām̄ brahmaṇyam̄ satya|vādinam̄.  
Svapn’ānte niśi rāj’ēndra darśayām̄ āśa raśmivān̄  
kṛpayā paray” āviṣṭah putra|snehaḥ ca Bhārata.  
Brāhmaṇo veda|vid bhūtvā Sūryo yoga|rddhi|rūpavān̄\*  
hit’ārtham̄ abravīt Karṇam̄ sāntva|pūrvam̄ idam̄ vacah:  
10 «Karṇa! mad|vacanam̄ tāta śiṣṭu satya|bhṛtām̄ vara  
bruvato ’dyā mahā|bāho sauḥṛdāt paramam̄ hitam̄.  
Upāyāsyati Śakras tvām̄ Pāṇḍavānām̄ hit’ēpsayā  
brāhmaṇa|cchadmanā Karṇa kuṇḍal’ōpajihīrṣayā.  
Viditam̄ tena śīlam̄ te sarvasya jagatas tathā  
yathā tvām̄ bhikṣitah sadbhīr dadāsy eva na yācase.  
Tvām̄ hi tāta dadāsy eva brāhmaṇebhyah prayācītah

JANAM·EJAYA said:

**S**O, GREAT BRAHMIN, when, at Indra's request, Lómasha 300.1 said to Pandu's son, Yudhi·shthira: "Once Dhanam·jaya has gone, I shall remove that bitter fear you keep to yourself"—what exactly was that great fear concerning Karna, best of brahmins? And was there none to whom that spirit of the Law could tell it?

VAISHAM·PÁYANA said:

Since you ask about it, tigerish king, I shall tell that story. Listen, best of Bháratas, to what I have to say. Twelve years 5 had passed, and the thirteenth begun, when Shakra, wanting the best for the Pandus, was prepared to beg from Karna. Then, realizing what great Indra intended in the matter of the earrings, radiant sun-god Surya came to Karna, mighty king. The hero—confident, brahminic, true-spoken—was lying on a splendid couch covered with a priceless throw. O chief among kings, O Bhárata, at night in a dream the Sun showed himself, filled with great compassion, for love of his son. Through his yogic power, Surya became a Veda-versed brahmin, and coaxingly uttered this speech to Karna, for his own good.

"Karna! Son! Greatest of truth-tellers, listen to my words. 10 I speak now, Strong Arm, from love, and in your best interest. Wanting to benefit the Pándavas, Shakra will come to you, Karna, disguised as a brahmin, hoping to steal your earrings. Like the whole world he knows your practice: that when begged by the good, you simply give, you do not solicit. For they say that you, my son, when requested, give to brahmins, refusing neither goods nor anything else from

vittam̄ yac c' ânyad apy āhur na pratyākhyāsi kasya cit.  
 Tvām̄ tu c' âivam̄|vidham̄ jñātvā svayam̄ va Pāka|śāsanah̄  
 āgantā kuṇḍal'|ārthāya kavacam̄ c' âiva bhikṣitum.

15 Tasmai prayācamānāya na deye kuṇḍale tvayā.  
 anuneyah̄ param̄ śaktyā śreya etadd hi te param.  
 Kuṇḍal'|ārthe bruvam̄s tāta kāraṇair bahubhis tvayā  
 anyair bahu|vidhair vittaiḥ sannivāryah̄ punah̄ punah̄  
 Ratnaiḥ strībhīs tathā gobhir dhanair bahuvidhair api  
 nidarśanaiś ca bahubhiḥ kuṇḍal'|ēpsuh̄ Puram̄|darah̄.

Yadi dāsyasi Karṇa tvam̄ sahaje kuṇḍale śubhe  
 āyuṣah̄ prakṣayam̄ gatvā mṛtyor vaśam upaisyasi.  
 Kavacena samāyuktaḥ kuṇḍalābhyaṁ ca mānada  
 avadhyas tvam̄ raṇe 'rīṇām iti viddhi vaco mama.

20 Amṛtād utthitam̄ hy etad ubhayam̄ ratna|sambhavam,  
 tasmād raksyam̄ tvayā Karṇa jīvitam̄ cet priyam̄ tava.»

KARΝA uvāca:

«Ko mām evam̄ bhavān prāha darśayan sauḥṛdam̄ param?  
 kāmayā bhagavan brūhi, ko bhavān dvija|veṣa|dhṛk?»

BRĀHMANĀ uvāca:

«Ahām tāta sahasr'|āṁśuh̄ sauḥṛdāt tvām̄ nidarśaye.  
 kuruṣv' āitad vaco me tvam, etac chreyah̄ param̄ hi te.»

KARΝA uvāca:

«Śreya eva mam' ātyantam̄ yasya me go|patiḥ prabhuḥ  
 pravakt" ādya hit'|ānvesī śṛṇu c' ēdām vaco mama.

any of them. So, knowing you to be like that, the conqueror of Paka will come himself to beg your armor and earrings. When he begs the earrings of you, you shouldn't give them. 15 Conciliate him as best you can—that's your safest course. When, my son, he speaks of the earrings, you should repeatedly fend off, with all types of reasons and many other sorts of wealth—such as gems, women, cattle, all kinds of riches—and with many examples—that ring-obsessed Sacker of Cities.

If, Karna, you give up the beautiful earrings you were born with, your life will be cut off and you will fall into the power of death. Honor-giver, when you have the armor and the earrings, enemies cannot kill you in battle. Remember my words. For both these, bejewelled, have come from the 20 elixir of immortality, so guard them, Karna, if you value your life.”

KARNA said:

“Tell me, sir, who are you to show me such extraordinary friendship? Be kind enough, lord, to tell me who you are—you who look like a brahmin.”

The BRAHMIN said:

“I am the thousand-rayed Sun, my son, and I instruct you because I love you. Do as I say. It's in your very best interest.”

KARNA said:

“It's certainly the best thing that could have happened to me, that the powerful lord of rays should speak to me today, seeking my benefit. Now hear my reply.

Prasādaye tvāṁ varadaṁ prāṇayāc ca bravīmy aham  
na nivāryo vratād asmād aham yady asmi te priyah.

25 Vratam vai mama loko 'yam  
vetti kṛtsnam vibhāvaso  
yathā 'ham dvija|mukhyebhyo  
dadyām prāṇān api dhruvam.

Yady āgacchatī mām Śakro brāhmaṇa|cchadmanā vṛtaḥ  
hit'ārtham Pāṇḍu|putrāṇām khe|car'ottama bhikṣitum  
Dāsyāmi vibudha|śreṣṭha kuṇḍale varma c' ottamam  
na me kīrtih pranaśyeta triṣu lokeṣu viśrutā.

Mad|vidhasya yaśasyam hi na yuktam prāṇa|rakṣaṇam,  
yuktam hi yaśasā yuktam maraṇam loka|sammatam.

So 'ham Indrāya dāsyāmi kuṇḍale saha varmaṇā.  
yadi mām Vala|Vṛtralghno bhiks'ārtham upayāsyati

30 Hit'ārthe Pāṇḍu|putrāṇām kuṇḍale me prayācitum  
tan me kīrti|karam loke tasy' ākīrtir bhaviṣyati.

Vṛṇomi kīrtim loke hi jīvitē' āpi bhānuman.  
kīrtimān aśnute svarge hīna|kīrtis tu naśyati.

Kīrtir hi puruṣam loke sañjīvayati māṭṛvat  
akīrtir jīvitam hanti jīvato 'pi śarīriṇah.

Ayam purāṇah śloko hi svayam gīto vibhāvaso  
dhātrā lok'ēśvara yathā kīrtir āyur narasya ha:  
'Puruṣasya pare loke kīrtir eva parāyaṇam  
iha loke viśuddhā ca kīrtir āyur|vivardhanī.'

35 So 'ham śarīraje dattvā kīrtim prāpsyāmi śāśvatīm  
dattvā ca vidhivad dānam brāhmaṇebhyo yathā|vidhi.  
Hutvā śarīram saṅgrāme kṛtvā karma suduṣkaram  
vijitya ca parān ājau yaśah prāpsyāmi kevalam.  
Bhītānām abhayaṁ dattvā saṅgrāme jīvit'ārthīnām  
vriddhān bālān dvijātīmś ca mokṣayitvā mahābhayāt

I propitiate you, giver of gifts, and out of love I say, if I am dear to you, don't deflect me from this vow. O Lord of 25 boundless light, this world knows my whole vow: I would certainly give my life itself to the first of the twice-born. If, O greatest of those who walk the sky, Shakra comes to me disguised as a brahmin to beg on behalf of the sons of Pandu, I shall, greatest of gods, give him my earrings and my excellent mail, so that my fame, which is spread across the three worlds, may not disappear. Fame, for such a man as me, doesn't come with saving one's life; rather, a proper death is rewarded by the world with proper fame.

So I shall give the earrings and armor to Indra. For if the killer of Vala and Vritra approaches me, begging, soliciting 30 my earrings for the welfare of Pandu's sons, that shall make me famous throughout the world and redound to his infamy. Sun, I choose fame in the world, even at the cost of my life. One is famous and goes to heaven, but without fame one is lost. For fame, like a mother, gives life to a man in the world; but infamy kills the life, even of the embodied and living. Sun, Lord of the world, the Creator himself has sung this ancient verse—how fame is the life of a man: 'In the next world, fame alone is for man the final aim; in this world, untainted fame enlarges life.'

So, by giving away what was born with my body, and 35 giving gifts properly to brahmins, just as prescribed, I shall acquire undying fame. By offering my body in war, by doing the difficult deed, by conquering my enemies in combat, I shall acquire nothing but fame. By securing the safety of the fearful who cling to their lives in battle; by liberating youths, old men and brahmins from great danger, I shall attain the

Prāpsyāmi paramāṁ loke yaśah svargyam anuttamam.  
 jīvitēn' āpi me rakṣyā kīrtis tad viddhi\* me vratam.  
 So 'ham dattvā Maghavate bhikṣām etām anuttamām  
 brāhmaṇā|cchadmane deva loke gantā parām gatim.»

## SŪRYA uvāca:

301.1 «M” āhitāṁ Karṇa kārṣīs tvam ātmanah suhṛdāṁ tathā  
 putrāṇāṁ atha bhāryāṇāṁ atho mātūr atho pituḥ.  
 Śārīrasy’ āvirodhena prāṇināṁ prāṇa|bhṛd|vara  
 iṣyate yaśasah prāptih kīrtiś ca tri|dive sthīrā.  
 Yas tvam prāṇa|virodhena kīrtim icchasi śāśvatīm  
 sā te prāṇān samādāya gamiṣyati, na samśayah.  
 Jīvatāṁ kurute kāryam pitā mātā sutās tathā  
 ye c’ ānye bāndhavāḥ ke cil loke ’smin puruṣa’|ṛṣabha  
 5 Rājānāś ca nara|vyāghra pauruṣeṇa; nibodha tat.  
 kīrtiś ca jīvataḥ sādhvī puruṣasya mahā|dyute.  
 Mṛtasya kīrtyā kiṁ kāryam bhasmī|bhūtasya dehinah?  
 mṛtaḥ kīrtim na jānīte jīvan kīrtim samaśnute.  
 Mṛtasya kīrtir martyasya yathā mālā gat’|āyuṣah.  
 ahaṁ tu tvāṁ bravīmy etad bhakto ’s’ īti hit’|ēpsayā.

Bhaktimanto hi me rakṣyā ity eten’ āpi hetunā  
 bhakto ’yam parayā bhaktyā mām ity eva mahā|bhuja.  
 Mam’ āpi bhaktir utpannā. sa tvāṁ kuru vaco mama  
 asti c’ ātra param kiṁ cid adhyātmāṁ deva|nirmitam.  
 ataś ca tvāṁ bravīmy etat; kriyatāṁ aviśaṅkayā.  
 10 Deva|guhyām tvayā jñātum na śakyam puruṣa’|ṛṣabha  
 tasmān n’ ākhyāmi te guhyam, kāle vetyati tad bhavān.

greatest fame in the world, and highest heaven. Even at the cost of my life, my fame shall be shielded. Know that's my vow. And once I have given Indra Mághavat, disguised as a brahmin, this peerless gift, I shall attain, O god, the highest state in the world."

The SUN said:

"Karna, don't damage yourself, your friends, sons, wives, <sup>301.1</sup> mother and father. O best of those that breathe, the living want glory, and enduring fame in heaven, but not at the risk of their bodies. You, who desire eternal fame at the cost of your life, will lose your life pursuing it, beyond all doubt. A father, a mother, sons and any relatives, of whatever kind, do the work of the living in this world, bull of a man—and <sup>5</sup> kings too, through manly valor, tigerish man. Learn from that, shining one: only the fame of the living man holds good. What's the good of fame for a mortal, whose body is ash? A dead man knows nothing of fame—fame is for the living. Fame for a dead man is like a wreath on a corpse. I'm telling you this because you are my devotee and I want to protect you.

I should protect those devoted to me, for this reason too: I think, Great Arm, that this man is devoted to me with a supreme devotion. So, if you are truly devoted to me, do as I say. There is here something profound in your inner self that has been made by a god. And so I tell you this: act without hesitating. Bull of a man, because you haven't the <sup>10</sup> power to know a god's secret, I shall not tell you that secret, but in time you will come to know it.

Punar uktam ca vakṣyāmi tvam Rādheya; nibodha tat.  
 m” āsmai te kuṇḍale dadyā bhiksīte vajra|pāṇinā.  
 Śobhase kuṇḍalābhyaṁ ca ruciरābhyaṁ mahā|dyute  
 Viśākhayor madhya|gataḥ śaś” īva vimale divi.  
 Kīrtiś ca jīvataḥ sādhvī puruṣasy’ ēti viddhi tat.  
 pratyākhyeyas tvayā tāta kuṇḍal’|ārthe sur’|ēśvarah.  
 Śakyā bahu|vidhair vākyaiḥ kuṇḍal’|ēpsā tvay” ān|agha  
 vihantum deva|rājasya hetu|yuktaiḥ punaḥ punaḥ.  
 15 Hetumad|upapann’|ārthair mādhurya|kṛta|bhūṣaṇaiḥ  
 Puram|darasya Karṇa tvam buddhim etām apānuda.  
 Tvam hi nityam nara|vyāghra spardhase savya|sācinā  
 savya|sācī tvayā c’ ēha yudhi śūraḥ sameṣyati.  
 Na tu tvām Arjunah śaktaḥ kuṇḍalābhyaṁ samanvitam  
 vijetum yudhi yady asya svayam Indraḥ śiro bhavet.  
 Tasmān na deye Śakrāya tvay” āite kuṇḍale śubhe  
 saṅgrāme yadi nirjetum Karṇa kāmayase ’rjunam.»

## KARΝA uvāca:

302.1 «Bhagavantam aham bhakto yathā mām vettha go|pate  
 tathā parama|tigm’|āmśo n’ āsty adeyam kathaṁ cana.  
 Na me dārā na me putrā na c’ ātmā suhṛdo na ca  
 tath” ēṣṭā vai sadā bhaktyā yathā tvam go|pate mama.  
 Iṣṭānām ca mah”|ātmāno bhaktānām ca, na samśayah,  
 kurvanti bhaktim iṣṭām ca jānīṣe tvam ca bhāskara.

Iṣṭo bhaktaś ca me Karṇo na c’ ānyad daivatam divi  
 jānīta iti» vai kṛtvā bhagavān āha madd|hitam.  
 5 Bhūyaś ca śirasā yāce prasādya ca punaḥ punaḥ  
 iti bravīmi tigm’|āmśo tvam tu me kṣantum arhasi:

I'll repeat what I've said to you, Karna Radhéya—pay it heed: don't give your earrings to the thunderbolt-wielder when he comes begging. Great glorious man, with your lustrous earrings you shine like the moon in a clear sky between the two stars of Vishákha. Realize that fame is good only for the man alive. So, my son, refuse the lord of the gods when he comes for the earrings. Blameless one, time after time, with many arguments based on logic, you can ward off the king of the gods' desire for the earrings. Karna,<sup>15</sup> repudiate this design of the sacker of cities with graceful figures of speech whose purport is upheld by argument. For, tigerish man, you always vie with the left-handed archer,\* and here the hero, the left-handed archer, will meet you in battle. But even were Indra himself at the head of his army, Árjuna cannot defeat you in battle while the earrings are yours. So, Karna, if you want to subdue Árjuna in battle, you shouldn't give Shakra those beautiful earrings."

KARNA said:

"Lord of the rays, god of the supremely fiery rays, just as <sup>302.1</sup> you know I am your devotee, so you know there is nothing at all that cannot be given. Neither my wives, nor my sons, nor myself, nor my friends are as honored with my incessant devotion as you, lord of rays. You know, bright Sun, that the great-souled invariably return the devotion and honor of their dear worshippers.

Thinking, 'Karna is my chosen devotee and acknowledges no other god in heaven,' your lordship has offered me good advice. Once more, and again, I entreat you, and <sup>5</sup> again, with bowed head, Lord of the fiery rays, but I say the

Bibhemi na tathā mṛtyor yathā bibhye 'nṛtād aham.  
 višeṣeṇa dvijātīnāṁ sarveṣāṁ sarvadā satām  
 Pradāne jīvitasy' āpi na me 'tr' āsti vicāraṇā.  
 yac ca mām āttha deva tvam Pāṇḍavam Phālgunam prati  
 Vyetu samṛtāpajam duḥkham tava bhāskara mānasam  
 Arjunam prati mām c' āiva; vijesyāmi raṇe 'rjunam.  
 Tav' āpi viditam deva mam' āsty astra|balaṁ mahat  
 Jāmadagnyād upāttam yat tathā Dronān mah"ātmanah.  
 10 Idam tvam anujānīhi sura|śreṣṭha vrataṁ mama:  
 bhikṣate vajriṇe dadyām api jīvitam ātmanah.»

SŪRYA uvāca:

«Yadi tāta dadāsy ete vajriṇe kuṇḍale śubhe  
 tvam apy enam atho brūyā vijay'ārtham mahā|balam:  
 〈Niyamena pradadyām te kuṇḍale vai śata|krato  
 avadhyo hy asi bhūtānām kuṇḍalābhyām samanvitah.〉  
 Arjunena vināśam hi tava dānava|sūdanaḥ  
 prārthayāno raṇe vatsa kuṇḍale te jihīrṣati.  
 Sa tvam apy enam ārādhya sūnṛtābhiḥ punah punah  
 abhyarthayethā dev'ēśam amogh'ārtham puram|daram:  
 15 〈Amoghām dehi me śaktim amitṛa|vinibarhiṇīm.  
 dāsyāmi te sahasr'ākṣa kuṇḍale varma c' ottamam.〉  
 Ity eva niyamena tvam dadyāḥ śakrāya kuṇḍale,  
 tayā tvam Karṇa samgrāme hanīyasi raṇe ripūn.  
 N' āhatvā hi mahā|bāho śatrūn eti karam punah  
 sā śaktir deva|rājasya śataśo 'tha sahasraśah.»

same thing—you must forgive me—I fear death nowhere near as much as I fear the lie. To all good people at any time, and especially to brahmins, I have no hesitation in giving even my life. And what you have said to me, god, concerning Phálguna Pándava—dispel, light-maker, your burning inner sorrow concerning Árjuna and myself: I shall overcome Árjuna in battle. You know, god, that I have a great power of weapons obtained from Jamad·agnya and great-souled Drona. Allow this vow of mine, best of gods: 10 that I may even give my own life to the thunderbolt-wielder, if he comes begging.”

The SUN said:

“My son, if you give these bright earrings to the thunderbolt-wielder, in order to secure victory, you, whose strength is so great, should tell him: “God of a hundred sacrifices, I give you the earrings on condition, for no creatures can kill you while you are wearing the earrings.” So the killer of the Dánavas, wanting Árjuna to destroy you in battle, wishes to appropriate your earrings, dear son. You should repeatedly propitiate him with pleasant and truthful words, you should beseech the lord of the gods, the destroyer of citadels, whose purpose is unerring: “Give me an infallible 15 spear that will crush my enemies, and I will give you, god of a thousand eyes, my earrings and incomparable armor.” This is the condition on which you should give Shakra the earrings; with that spear, Karna, you will kill your enemies in battle. For the lord of the gods’ spear does not return to one’s hand, Great Arm, before it has killed enemies in their hundreds and thousands.”

## VAIŚAMPĀYANA uvāca:

Evam uktvā sahasr'|âṁśuḥ sahas” ântaradhīyata.

tataḥ Sūryāya japy'|ânte Karṇaḥ svapnam nyavedayat,  
Yathā dṛṣṭam yathā tattvam yath” ôktam ubhayaḥ niśi  
tat sarvam ānupūrvyeṇa śaśams’ âsmai Vṛṣas tadaḥ.

20 Tac chrutvā bhagavān devo bhānuḥ Svarbhānu|sūdanaḥ  
uvāca tam «tath” êty» eva Karṇaḥ Sūryaḥ smayann iva.  
Tatas «tattvam» iti jñātvā Rādhyeṇaḥ para|vīra|hā  
śaktim ev’ ābhikāṅkṣan vai Vāsavam pratyapālayat.

## JANAMEJAYA uvāca:

303.1 Kim tad guhyaṁ na c’ ākhyātaṁ  
Karṇāy’ êh’ ôṣṇa|raśminā,  
kīdrše kuṇḍale te ca  
kavacam c’ āiva kīdrśam?  
Kutaś ca kavacam tasya kuṇḍale c’ āiva sattama?  
etad icchāmy aham śrotum; tan me brūhi tapo|dhana.

## VAIŚAMPĀYANA uvāca:

Ayam rājan bravīmy etat tasya guhyaṁ vibhā|vasoh:  
yādrše kuṇḍale te ca kavacam c’ āiva yādrśam.

Kuntibhojam purā rājan brāhmaṇaḥ paryupasthitah  
tigma|tejā mahā prāṁśuḥ śmaśru|daṇḍa|jaṭā|dharaḥ

5 Darśanīyo ’navady’|āṅgas tejasā prajvalann iva  
madhu|piṅgo madhura|vāk tapaḥ|svādhyāya|bhūṣaṇaḥ.

Sa rājānam Kuntibhojam abravīt sumahā|tapāḥ:  
«bhikṣām icchāmi vai bhoktum tava gehe vimatsara.  
Na me vyalīkam kartavyam tvayā vā tava c’ ânugaiḥ.  
evam vatsyāmi te gehe yadi te rocate ’nagha.

VAISHAM·PÁYANA said:

Having spoken thus, the thousand-rayed one suddenly disappeared. Then, after he had finished reciting his prayers, Karna told the Sun his dream. Karna Vrisha recited to him everything that had happened between the two of them in sequence: just as it had been seen, happened, and said. Having heard that, the revered lord Sun, Surya, Svar·bha-<sup>20</sup> nu's killer, said to Karna, with something like a smile, "So it is." So, knowing it to be the truth, Radhéya, the killer of hostile heroes, wanting only that spear, waited for Vásava.

JANAM·EJAYA said:

And what was that secret the fierce-beamed Sun didn't <sup>303.1</sup> tell Karna? What kind were the earrings? What kind the armor? And whence came his earrings and armor, foremost among men? This is what I want to hear—tell me about it, you who are rich in asceticism.

VAISHAM·PÁYANA said:

King, I shall tell you this—this secret of his, the bright lord's—and what kind the earrings were, and what kind the armor. In the past there appeared to Kunti·bhoja a brahmin, sharply lustrous, large, tall, with matted locks, and bearded, carrying a staff. He was good to look at, perfectly proportioned, and seemed to blaze with luster; honey-yellow, a sweet speaker, bejewelled with asceticism and Vedic study.<sup>5</sup>

That prodigious ascetic said to King Kunti·bhoja: "I wish for alms—to eat in your house, unselfish man. Neither you nor your followers should do me wrong in that way, blameless one. I shall live in your house, if you are agreeable. I must come and go as I please, king, and whether I'm in

Yathā|kāmaṁ ca gaccheyam āgaccheyam tath” āiva ca  
śayy”|āsane ca me rājan n’ āparādhyeta kaś cana.»

Tam abravīt Kuntibhojaḥ prīti|yuktam idam vacaḥ:  
«evam astu param c’ ēti» punaś c’ āinam ath’ ābravīt:

10 «Mama kanyā mahā|prājña Pṛthā nāma yaśasvinī  
śīla|vṛtt’|ānvitā sādhvī niyatā na c’ āiva bhāvinī.

Upasthāsyati sā tvāṁ vai pūjay’ ānavamanya ca  
tasyāś ca śīla|vṛttena tuṣṭīṁ samupayāsyasi.»

Evam uktvā tu tam vipram abhipūjya yathā|vidhi  
uvāca kanyām abhyetya Pṛthāṁ pṛthula|locanām.

«Ayam vatse mahā|bhāgo brāhmaṇo vastum icchatī  
mama gehe mayā c’ āsyā tath” ēty evam pratiśrutam.  
Tvayi vatse parāśvasya brāhmaṇasy’|ābhīrādhanam  
tan me vākyam na mithyā tvam kartum arhasi karhi cit.

15 Ayam tapasvī bhagavān svādhyāya|niyato dvijaḥ  
yad yad brūyān mahā|tejās tat tad deyam amatsarāt.  
Brāhmaṇo hi param tejo, brāhmaṇo hi param tapaḥ,  
brāhmaṇānām namaskāraih sūryo divi virājate.  
Amānayan hi mān’|ārhān Vātāpiś ca mah”|āsuraḥ  
nihato Brahma|daṇḍena Tālajaṅghas tath” āiva ca.  
So ’yam vatse mahā|bhāra āhitas tvayi sāṁpratam  
tvam sadā niyatā kuryā brāhmaṇasy’ ābhīrādhanam.

Jānāmi prajīdhānam te bālyāt prabhṛti nandini  
brāhmaṇeṣv iha sarveṣu guru|bandhuṣu c’ āiva ha.

20 Tathā presyeṣu sarveṣu mitra|sāṁbandhi|mātṛṣu  
mayi caiva yathāvat tvam sarvam āvṛtya vartase.  
Na hy atuṣṭo jano ’st’ iha pure c’ āntaḥpure ca te  
samyag|vṛtty” ānavady’|āṅgi tava bhṛtya|janeṣv api.

bed or seated, no one must offend me.” Kunti-bhoja addressed this friendly speech to him: “Let that and more be so!” And again he said to him: “O you of great wisdom, I <sup>10</sup> have a beautiful daughter called Pritha; she is noble, chaste and temperate, of good conduct and character. She shall wait on you, honoring you without disrespect, and you will come to be satisfied with her conduct and character.”

Having said this to the brahmin, and having suitably honored him, he addressed Pritha, his wide-eyed daughter, who had now come in:

“Darling, this eminent brahmin wishes to live in my house, and I have promised that it can be so. Having expressed my confidence that you, my dear, can propitiate a brahmin, don’t at any time make my words ring falsely. This <sup>15</sup> revered brahmin is an ascetic and wedded to Vedic study. A man of great luster, whatever he may ask for, you should, disinterestedly, give it to him. For a brahmin is the supreme energy, the supreme austerity. It is because of brahmins’ greetings that the sun shines in the sky. The great *ásura* Vatápi, failing to honor those deserving of honor, was killed by Brahma’s staff, as was Tala-jangha. This is a great weight that has been fitly placed on you, my dear, that you should be ever intent on propitiating the brahmin.

Daughter, I know that ever since your childhood you have been most attentive here to brahmins, and to all your elders and relatives. Likewise, attentive to everything, you <sup>20</sup> have conducted yourself properly toward all the servants, to friends, relations and mothers, and to me. And because, faultless beauty, you discharge your duties so well—even toward the serving people—there is not a person here, in

Samdeşṭavyām tu manye tvām dvijātīm kopanām prati  
Pṛthe bāl” ēti kṛtvā vai sutā c’ âsi mam’ eti ca.

Vṛṣṇinām tvām kule jātā Śūrasya dayitā sutā  
dattā prītimatā mahyam pitrā bālā purā svayam.

Vasudevasya bhaginī sutānām pravarā mama  
agryam agre pratijñāya ten’ âsi duhitā mama.

25 Tādṛśe hi kule jātā kule c’ âiva vivardhitā  
sukhāt sukham anuprāptā hradādd hradam iv’ āgatā.  
Dauṣkuleyā višeṣeṇa kathām cit pragraham gatāḥ  
bāla|bhāvād vikurvanti prāyaśāḥ pramadāḥ śubhe.  
Pṛthe rāja|kule janma rūpām c’ âpi tav’ âdbhutam  
tena ten’ âsi sampannā\* samupetā ca bhāvinī.  
Sā tvām darpaṇ parityajya dambhaṇ mānaṇ ca bhāvini  
ārādhyā varadam vipram śreyasā yokṣyase Pṛthe.  
Evām prāpsyasi kalyāṇi kalyāṇam anaghe dhruvam,  
kopite tu dvija|śreṣṭhe kṛtsnam dāhyeta me kulam.»

KUNTY uvāca:

304.1 «Brāhmaṇam yantritā rājann upasthāsyāmi pūjayā  
yathā|pratijñām rāj’|ēndra, na ca mithyā bravīmy aham.  
Eṣa c’ âiva sva|bhāvo me pūjayeyam dvijān iti  
tava c’ âiva priyam kāryam śreyaś ca param mama.  
Yady ev’|aiṣyati sāy’ âhne yadi prātar atho niśi  
yady ardha|rātre bhagavān na me kopam karis�ati.

the city, or in the palace, dissatisfied with you. So I think you should be briefed to deal with an angry brahmin. Pritha, as an infant, you were adopted by me as a daughter; you were born into the family of the Vrishnis, the beloved daughter of Shura. Shortly after, your father himself, out of affection for me, gave me you, an infant girl.

Since he promised me the first of his children, you are my daughter—the sister of Vasu-deva, and the first of my daughters. Born to such a family, and reared in such another, you have attained happiness in the wake of happiness, as though you had come from a lake to a lake. Lowborn women, in particular, although somehow kept on a tight rein throughout out of foolishness, generally alter for the worse, radiant girl. But Pritha, your birth into a royal family and your beauty are extraordinary. Furnished with both these, beautiful woman, you have turned out well. Beautiful woman, Pritha, renounce arrogance, hypocrisy and pride. Conciliate the brahmin gift-giver, and you shall yoke yourself to fortune. In that way, blameless and virtuous girl, you will certainly be fortunate, but if that best of brahmins is angered my whole family will burn.”

KUNTÍ said:

“Restrained, I shall attend on the brahmin with reverence, king, according to your promise, and I shall utter no falsehood, Indra among kings. For it is my nature to honor the twice-born, and the greatest good for me is to do what pleases you. If the blessed lord comes in the evening, in the morning, or at night—even in the middle of the night—he will not anger me. Indra among kings, this is my profit: that

Lâbho mam' âîsa râj' |êndra yad vai pûjyatî dvijân  
âdeše tava tișthantî hitam kuryâm nar' |ôttama.

5 Visrabdho bhava râj' |êndra; na vyalikam dvij' |ôttamah  
vasan prâpsyati te gehe, satyam etad bravîmi te.  
Yat priyam ca dvijasy' âsyâ hitam c' âiva tav' ânagha  
yatişyâmi tathâ râjan; vyetu te mânaso jvarah.  
Brâhmañâ hi mahâ|bhâgâh pûjîtâh pṛthivî|pate  
târañâya samarthâh syur viparîte vadhäya ca.  
S" âham etad vijânantî toşayișye dvij' |ôttamam;  
na mat|kṛte vyathâm râjan prâpsyasi dvija|sattamât.  
Aparâdhe 'pi râj' |êndra râjñâm aśreyase dvijâh  
bhavanti Cyavano yadvat Sukanyâyâh kṛte purâ.  
10 Niyamena pareñ' âham upasthâsyे dvij' |ôttamam  
yathâ tvayâ nar' |êndr' êdam bhâshitam brâhmañam prati.»  
Evam bruvantîm bhrśam pariśvajya samarthyâ ca  
iti c' êti ca kartavyam râjâ sarvam ath' âdiśat:

RÂJ"ôvâca

«Evam etat tvayâ bhadre  
kartavyam aviśaṅkayâ  
madd|hit' |ârtham tath" âtm' |ârtham  
kul' |ârtham c' âpy anindite.»

Evam uktvâ tu tâm kanyâm Kuntibhojo mahâ|yaśâh  
Pṛthâm paridadau tasmai dvijâya dvija|vatsalah:  
«Iyam Brahman mama sutâ bâlâ sukha|vivardhitâ  
aparâdhyeta yat\* kim cin na kâryam hṛdi tat tvayâ.  
15 Dvijâtayo mahâ|bhâgâ vṛddha|bâla|tapasviṣu  
bhavanty akrodhanâh prâyo viruddheśv api nityadâ.

by adhering to your command and honoring the twice-born I may do what is beneficial, foremost of men. Be confident, 5 Indra among kings, while he's living in your house, the foremost of brahmins shall suffer no offense. This is the truth I'm telling you. And what is pleasing for him, the brahmin, and what is beneficial for you, blameless man, that shall I strive to do. Therefore, king, banish your mind's fever. For when very eminent brahmins are honored, lord of the earth, they are able to save, but in the reverse circumstances they may destroy. Knowing this, I shall satisfy that foremost brahmin; the preeminent brahmin will not, king, cause you anguish on account of me. For, when offended, Indra of kings, brahmins are bad fortune for rulers, as Chyávana was, on account of Sukánya in the past.\* I shall wait on 10 the superior brahmin with great self-control, just as you described it to the brahmin, Indra among men."

So she spoke at length, and earned the embraces and the support of the king, who then pointed out all she should do.

The KING said:

"So you should do this without hesitation, my dear, for my benefit, for the family's, and for yours as well, virtuous girl."

Having spoken in that way to the girl, renowned Kun-ti-bhoja, devoted to the twice-born, gave Pritha to that brahmin:

"Brahmin, this is my young daughter, brought up in comfort. If she offends you in some way, don't take it to heart. As 15 a rule, eminent brahmins feel no anger toward the elderly, children or ascetics, even when these are frequent offend-

Sumahaty aparādhe 'pi kṣāntih kāryā dvijātibhiḥ  
yathāśakti yath" | ôtsāham pūjā grāhyā dvij" | ôttama.»

«Tath" êti» brāhmaṇen' ôkte\* sa rājā prīta|mānasah  
hamṣa|candr' |āṁśu|samkāśam gr̄ham asya\* nyavedayat.  
Tatr' agni|śaraṇe k̄lptam āsanam tasya bhānumat  
āhār' |ādi ca sarvam tat tath" āiva pratyavedayat.

Nikṣipya rāja|putrī tu tandrīm mānam tath" āiva ca  
ātasthe paramam yatnam brāhmaṇasy' ābhirādhane.

20 Tatra sā brāhmaṇam gatvā Pṛthā ūaucalparā satī  
vidhivat paricār' |ārham devavat paryatoṣayat.

VAIŚAMPĀYANA uvāca:

305.1 Sā tu kanyā mahā|rāja brāhmaṇam samśīta|vratam  
toṣayām āsa śuddhena manasā samśīta|vratā.  
«Prātar eṣyāmy ath' êty» uktvā kadā cid dvija|sattamah  
tata āyāti rāj' |ēndra sāyam rātrāv atho punah.  
Taṁ ca sarvāsu velāsu bhakṣya|bhojya|pratiśrayaiḥ  
pūjayām āsa sā kanyā vardhamānais tu sarvadā.

Ann' |ādi|samudācārah ūayy" |āsana|kṛtas tathā  
divase divase tasya vardhate na tu hīyate.

5 Nirbhartsan' |āpavādaiś ca tath" |āiv' āpriyayā girā  
brāhmaṇasya Pṛthā rājan na cakār' āpriyam tadā.  
Vyaste kāle punaś c' āiti na c' āiti bahuśo dvijah  
sudurlabham api hy annam «dīyatām» iti so 'bravīt.  
«Kṛtam eva ca tat sarvam yathā» tasmai nyavedayat  
śiṣyavat putravac c' āiva svasṛvac ca susamyaṭā.  
Yath" |ōpajoṣam rāj' |ēndra dvijāti|pravarasya sā

ers. And even if the offense is very great, brahmins should practice forgiveness. Accept her worship, best of brahmins, in the light of her power and exertion.”

“So be it!” said the brahmin. Then the king, in a happy mood, gave him a house as white as a moonbeam or a goose. In the place where the sacrificial fire was kept, he prepared a brilliant seat for him, and gave him food and everything else of a similar kind. Then, casting off lassitude as well as pride, the princess, thereafter, was devoted to making an exceptional effort to propitiate the brahmin. Intent on 20 purity, virtuous Pritha duly went to the brahmin, so worthy of service, and satisfied him entirely, as though he were a god.

VAISHAM·PÁYANA said:

So, great king, with a pure heart that girl of meticulous 305.1 vows looked after the brahmin, whose vows were punctilious. Sometimes, Indra among kings, the eminent brahmin, having said, “I’ll be back in the morning,” would return again in the evening or at night. But at all times of day that girl honored him with ever more food, drink and assistance.

Day after day, her hospitality to him, whether with food or other things, as well as in respect of bed and seat, did not diminish at all, but only increased. In spite of his blaming and reproaching her with disagreeable words, O king, Pritha didn’t do anything displeasing to the brahmin. The brahmin came back late, and at odd times, and frequently he didn’t come back at all. And he ordered her to serve food, even when it was difficult to come by. But, well composed, like a pupil, a son or a sister, she reported to him, “All is

prītim utpādayām āsa kanyā ratnam aninditā.

Tasyās tu śīla|vṛttena tutoṣa dvija|sattamah;  
avadhānena bhūyo 'syāḥ param yatnam ath' ākarot.

10 Tām prabhāte ca sāyaṇ ca pitā papraccha Bhārata:  
«api tuṣyati te putri brāhmaṇah paricaryayā?»

Tām sā: «paramam ity» eva pratyuvāca yaśasvinī  
tataḥ prītim avāp' āgryām Kuntibhojo mahā|manāḥ.  
Tataḥ samvatsare pūrṇe yad" āsau japatām varah  
n' āpaśyad duṣkṛtaṁ kim cit Pṛthāyāḥ sauhṛde rataḥ.  
Tataḥ prīta|manā bhūtvā sa enām brāhmaṇo 'bravīt:  
«prīto 'smi paramaṇ bhadre paricāreṇa te śubhe.  
Varān vṛṇīṣva kalyāṇi durāpān mānuṣair iha  
yais tvam sīmantinīḥ sarvā yaśas" ābhībhaviṣyasi.»

KUNTY uvāca:

15 «Kṛtāni mama sarvāṇi yasyā me Veda|vittama  
tvam prasannah pitā c' āiva kṛtam vipra varair mama.»

BRĀHMANA uvāca:

«Yadi n' ēcchasi mattas tvam varam bhadre śuci|smite  
imaṇ mantram gṛhāṇa tvam āhvānāya divaukasām.  
Yam yam devam tvam etena mantreṇ' āvāhayiṣyasi  
tena tena vaṣe bhadre sthātavyam te bhaviṣyati.  
Akāmo vā sakāmo vā sa sameṣyati te vaṣe  
vibudho mantra|saṁśānto vākye bhṛtya iv' ānataḥ.»

ready.” And by such means, Indra of a king, that blameless girl—a jewel—generated the brahmin’s satisfaction and enjoyment. As she made her supreme effort, full of attentiveness, the best of the twice-born was satisfied with her conduct and character. Bhárata, in the morning and during <sup>10</sup> the evening her father asked her: “Daughter, is the brahmin satisfied with your service?” The beautiful girl replied: “Completely!,” and the high-minded Kunti-bhoja experienced the greatest delight. Then, when a year had passed, that best of mantra-reciters had grown fond of Pritha and had not seen any fault in her. So, being joyous-minded, the brahmin said to her: “Beautiful girl, I am entirely delighted with your service. Choose some gift, my beauty, that people here find difficult to obtain, by which you shall surpass all women in glory.”

KUNTÍ said:

“If you and father are pleased with me, greatest of Veda <sup>15</sup> knowers, everything I need has been given to me; I have my gifts already, brahmin.”

The BRAHMIN said:

“If you don’t want a gift from me, brightly smiling girl, accept this mantra for the invocation of the gods. Whichever god you invoke with this spell, he shall be brought under your control. Tranquillized by the mantra, willing or unwilling, the god shall come under your control, like a genuflecting servant.”

## VAIŚAMPĀYANA uvāca:

Na śaśāka dvitīyam sā pratyākhyātum aninditā  
 tam vai dvijāti|pravaram tada śāpa|bhayān nṛpa.  
 20 Tatas tām anavady’|āngīm grāhayām āsa vai dvijah  
 mantra|grāmam tada rājann Atharvaśirasi śrutam.  
 Tam pradāya tu rāj’|ēndra Kuntibhojam uvāca ha:  
 «uṣito ’smi sukham rājan kanyayā paritoṣitah.  
 Tava geheṣu vihitah sadā supratipūjitaḥ  
 sādhayiṣyāmahe tāvad ity» uktv” āntaradhīyata.  
 Sa tu rājā dvijam dṛṣṭvā tatr’ āiv’ āntarhitam tada  
 babhūva vismay’|āviṣṭah Pṛthām ca samapūjyat.

## VAIŚAMPĀYANA uvāca:

306.1 Gate tasmin dvija|śreṣṭhe kasmiṁś cit kāraṇ’|āntare  
 cintayām āsa sā kanyā mantra|grāma|bal’|ābalam:  
 «Ayaṁ vai kīdrśas tena mama datto mah”|ātmanā  
 mantra|grāmo? balam tasya jñāsyे n’ āticirād iti.»  
 Evaṁ saṁcintayantī sā dadarśa rtum yadṛcchayā.  
 vrīditā s” ābhavad bālā kanyā|bhāve rajasvalā.

Tato harmya|tala|sthā sā mah”|ārha|śayan’|ōcitā  
 prācyām diśi samudyantam dadarś’ āditya|maṇḍalam.  
 5 Tatra baddha|mano|dṛṣṭir abhavat sā sumadhyamā  
 na c’ ātapyata rūpeṇa bhānoḥ sandhyā|gatasya sā.

Tasyā dṛṣṭir abhūd divyā: s” āpaśyad divya|darśanam  
 āmukta|kavacam devaṇu kuṇḍalābhyaṁ vibhūṣitam.  
 Tasyāḥ kautūhalam tv āśin mantram prati nar’|ādhipa  
 āhvānam akarot s” ātha tasya devasya bhāminī.

VAISHAM·PÁYANA said:

From fear of his curse, the virtuous girl could not refuse that best of brahmins more than once, O king. So then, O 20 king, the brahmin taught her—she whose body was without blemish—a collection of mantras revealed in the Athárva-shiras. And when he had given it, Indra among kings, he said to Kunti·bhoja: “I have had a happy stay, king, and I am very pleased with your daughter. I have always been well served and honored in your dwellings. I shall now set out!” So saying, he disappeared. And the king, having seen the brahmin there one moment and gone the next, was overcome with astonishment, and commended Pritha.

VAISHAM·PÁYANA said:

When that best of the twice-born had gone off on some 306.1 other business, the girl wondered about the strength and the weakness of her collection of mantras: “What kind of mantra collection is this that the great-soul has given me? I shall know its power before long.” Thus preoccupied, she saw that her period had started unexpectedly, and she was ashamed to be young and menstruating and not yet married.

Then, seated in her palace on her usual magnificent bed, she saw the solar disk rising in the eastern sky. And there 5 the woman with the wonderful waist was riveted, sight and mind, but not consumed by the beauty of the sun in the twilight of dawn.

Her sight became divine—she saw the god who seemed divine, dressed in armor, adorned with earrings. Yet, lord of men, she was curious about the mantra, and so, radiant woman, she invoked the god. Having cleansed her vital

Prāṇān upaspr̄ṣya tadā hy ājuhāva divā|karam  
 ājagāma tato rājāṁs tvaramāṇo divā|karaḥ  
 Madhu|piṅgo mahā|bāhuḥ kambu|grīvo hasann iva  
 aṅgadī baddha|mukuṭo diśaḥ prajvālayann iva.

10 Yogāt kṛtvā dvidh'ātmānam ājagāma tatāpa ca.  
 ābabhāṣe tataḥ Kuntīm sāmnā parama|valgunā:  
 «Āgato 'smi vaśaṁ bhadre tava mantra|balāt kṛtaḥ.  
 kiṁ karomy avaśo rājñi? brūhi! kartā tad asmi te.»

KUNTY uvāca:

«Gamyatāṁ bhagavāṁ tatra yata ev' āgato hy asi  
 kautūhalāt samāhūtaḥ prasīda bhagavann iti.»

SŪRYA uvāca:

«Gamiṣye 'ham yathā māṁ tvam̄ bravīṣi tanu|madhyame,  
 na tu devaṁ samāhūya nyāyyaṁ preṣayitum̄ vṛthā.  
 Tav' ābhisaṁḍhiḥ subhage sūryāt putro bhaved iti  
 vīryen̄' āpratimo loke kavacī kuṇḍal” iti ca.

15 Sā tvam̄ ātma|pradānam̄ vai kuruṣva gaja|gāmini,  
 utpatsyati hi putras te yathā|saṁkalpam aṅgane.

Atha gacchāmy aham̄ bhadre tvayā sam̄gamya susmite.  
 yadi tvam̄ vacanām̄ n' ādya kariṣyasi mama priyam  
 Šapiṣye tvām̄ aham̄ kruddho brāhmaṇam̄ pitaram̄ ca te.  
 tvat̄kṛte tān̄ pradhakṣyāmi sarvān̄ api na saṁśayah.  
 Pitaram̄ c' āiva te mūḍham̄ yo na vetti tav' ānayam  
 tasya ca brāhmaṇasy' ādya yo 'sau mantram adāt tava  
 Šīla|vṛttam̄ avijñāya dhāsyāmi vinayam̄ param.

breaths, she summoned the day-maker, and there, O king, the Sun came, hurrying, honey-yellow, mighty-armed, neck grooved like a conch, as though laughing; arm-braceleted, crowned, as though kindling space. Since he had split himself in two through yoga, he both appeared there and went on radiating; then he spoke to Kuntí in an extraordinarily beautiful tone: “Through the power of your mantra, I have come under your control, good lady. What wish, queen, shall I make happen? Tell me, I shall do it for you willy-nilly.” 10

KUNTÍ said:

“Go back, lord, there from whence you came. Out of curiosity I invoked you. Be gracious, lord!”

The SUN said:

“I shall go, just as you have asked me, slender-waisted woman. But, having invoked a god, it’s not proper to dismiss him in vain. Your purpose, pretty girl, was by the Sun to have a son, peerless in the world for his heroism, wearing armor and earrings. So, girl who sways like an elephant, give 15 yourself to me, and just as you wished, shapely woman, you shall have a son.

Once I have lain with you, then I shall go, sweet-smiling girl. If today you don’t graciously do what I ask, enraged, I shall curse you, your father and the brahmin. Be in no doubt, on your account I shall incinerate them all. And on your foolish father, who doesn’t know of your bad behavior, and on the brahmin who gave you that spell today, ignorant of your character and conduct, I shall impose the severest discipline. For, led by Puran-dara, all these gods in heaven

ete hi vibudhāḥ sarve Puraṁdara|mukhā divi  
 20 Tvayā pralabdham̄ paśyanti smayanta iva bhāmini.  
 paśya c' āinān sura|gaṇān, divyam̄ cakṣur idam̄ hi te  
 pūrvam eva mayā dattam̄, dṛṣṭavaty asi yena mām.»

VAIŚAMPĀYANA uvāca:

Tato 'paśyat tridaśān rāja|putrī  
 sarvān eva sveṣu dhiṣṇyeṣu kha|sthān  
 prabhāvantam̄ bhānumantam̄ mahāntam̄  
 yath" ādityam̄ rocamānāṁs tath" āiva ca.  
 Sā tān dṛṣṭvā vrīḍamān" āiva bālā  
 sūryam̄ devī vacanam̄ prāha bhītā:  
 «gaccha tvam̄ vai go|pate svam̄ vimānam̄!  
 kanyā|bhāvād duḥkha ev' āpacāraḥ.  
 Pitā mātā guravaś c' āiva ye 'nye  
 dehasy' āsyā prabhavanti pradāne.  
 n' āham̄ dharmam̄ lopayiṣyāmi loke.  
 strīṇāṁ vṛttam̄ pūjyate deha|rakṣā.  
 Mayā mantra|balam̄ jñātum āhūtas tvam̄ vibhāvaso  
 bālyād. bāl" ēti tat kṛtvā kṣantum arhasi me vibho.»

SŪRYA uvāca:

25 «Bāl" ēti kṛtv" ānunayam̄ tav' āham̄  
 dadāni. n' āny" ānunayam̄ labheta.  
 ātma|pradānam̄ kuru Kunti kanye,  
 śāntis tav' āivam̄ hi bhavet ca bhīru.

see you deceive me, and they seem to be smiling, lady. Since 20  
 your eyesight is divine—I gave it you before, that's how  
 you're seeing me—look at those troops of gods!"

VAISHAM·PÁYANA said:

Then the princess saw the gods,  
 All in their own orbs, standing in the sky,  
 Shining like the luminous, radiant, and eminent  
 sun itself.

Seeing them, the girl, a goddess, was frightened  
 And, feeling ashamed, she spoke to the Sun: "Go,  
 Lord of rays, to your own carriage; because of my  
 virginity,

Such impropriety is misery indeed.

Only my father, mother and other elders  
 Have the power to bestow this body.

In this world I shall not violate the law: the protection  
 Of women's bodies is an honored practice.

I invoked you who are bursting with light to learn the  
 power of the spell. I am a young girl, I did it from childish-  
 ness. Please, lord, forgive me."

The SUN said:

"It's because you did it like a child that I am kind to 25  
 you.

Let me tell you: another would not be treated so kindly.  
 Make a gift of yourself, child Kuntí,  
 For in that way bliss may be yours, timid girl.

Na c' āpi yuktaṁ gantuṁ hi mayā mithyā|kṛtena vai  
asametya tvayā bhīru mantr'āhūtena bhāvini.  
Gamiṣyāmy anavady'āngī loke samavahāsyatām  
sarveṣāṁ vibudhānāṁ ca vaktavyaḥ syāṁ tathā śubhe.  
Sā tvam mayā samāgaccha. putram lapsyasi mā|drśam;  
viśiṣṭā sarva|lokeṣu bhaviṣyasi, na samśayah.»

VAIŚAMPĀYANA uvāca:

307.1 Sā tu kanyā bahu|vidhaṁ bruvantī madhuraṁ vacaḥ  
anunetuṁ sahasr'āmśuṁ na śāśāka manasvinī.  
Na śāśāka yadā bālā pratyākhyātum tamo|nudam  
bhītā śāpāt tato rājan dadhyau dīrgham ath' āntaram:  
«Anāgasaḥ pituḥ śāpo brāhmaṇasya tath” āiva ca  
man|nimittaḥ kathaṁ na syāt kruddhād asmād vibhāvasoh?  
Bālen' āpi satā mohād bhṛṣaṁ pāpa|kṛtāny api  
n' ābhyaśādayitavyāni tejāṁsi ca tapāṁsi ca.  
5 S” āham adya bhṛṣaṁ bhītā gṛhītvā ca kare bhṛṣam  
katham tv akāryam kuryām vai pradānam hy ātmanah swayam?»

VAIŚAMPĀYANA uvāca:

Sā vai śāpa|paritrastā bahu cintayatī hṛdā  
mohen' ābhiparīt'āngī smayamānā punaḥ punaḥ  
Tām devam abravīd bhītā bandhūnāṁ rāja|sattama  
vrīdā|vihvalayā vācā śāpa|trastā viśāṁ pate:

KUNTY uvāca:

«Pitā me dhriyate deva mātā c' ānye ca bāndhavāḥ  
na teṣu dhriyamāṇeṣu vidhi|lopo bhaved ayam.  
Tvayā me saṁgamo deva yadi syād vidhi|varjitaḥ  
man|nimittam kulasy' āsyā loke kīrtir naśet tataḥ.

Beautiful, bashful woman, invoked by you with spells, it would be wrong of me to go without lying with you, with nothing achieved. Girl with a perfect body, in this world I shall be laughed at, and then, beautiful girl, I would be the talk of all the gods. So couple with me, and you will get a son just like me. You will be distinguished in every world; don't doubt it."

VAISHAM·PÁYANA said:

Although her words were sweet and many, that clever girl 307.1 could not sway the thousand-rayed Sun. And when the girl could not dissuade the darkness-dispeller, she pondered, for a long time, my king, afraid of the curse: "How can my blameless father and the brahmin avoid the curse of the angry Sun, brought on by me? Energies and powers, let alone evil deeds, shouldn't be rashly entertained by someone good, child or not. I have been grasped by the hand with ardor, and now I am terribly afraid: how can I do what shouldn't be done—give myself away?"

VAISHAM·PÁYANA continued:

Terrified by the curse, her body racked by confusion, her thoughts were racing, but she kept on smiling. Afraid for her relatives, scared by the curse, she addressed that god in a voice distorted by shame, best of kings, lord of the people.

KUNTÍ said:

"God, my father survives, as does my mother, and other relatives too. This violation of the rule should not occur while they are alive. If, god, you lie with me, against the rule, then this family's name throughout the world will be

10 Atha vā dharmam etāṁ tvāṁ manyase tapatāṁ vara  
 ṣte pradānād bandhubhyas tava kāmaṁ karomy aham.  
 Ātmā|pradānam durdharṣa tava kṛtvā satī tv aham.  
 tvayi dharmo yaśaś c' āiva kīrtir āyuś ca dehinām.»

SŪRYA uvāca:

«Na te pitā na te mātā guravo vā śuci|smite  
 prabhavanti var'ārohe, bhadram te! śṛṇu me vacaḥ.  
 Sarvān kāmayate yasmāt kaner dhātoś ca bhāvini  
 tasmāt kany” ēha suśroṇi sva|tantrā vara|varṇini.  
 N' ādharmaś caritaḥ kaś cit tvayā bhavati bhāvini.  
 adharmaṁ kuta ev' āham careyaṁ loka|kāmyayā?  
 15 Anāvṛtāḥ striyah sarvā narāś ca varavarṇini,  
 svabhāva eṣa lokānāṁ vikāro 'nya iti smṛtaḥ.  
 Sā mayā saha sam̄gamya punaḥ kanyā bhaviṣyasi  
 putraś ca te mahā|bāhur bhaviṣyati mahā|yaśāḥ.»

KUNTY uvāca:

«Yadi putro mama bhavet tvattāḥ sarva|tamo|nuda  
 kuṇḍalī kavacī śūro mahā|bāhur mahā|balāḥ.»

SŪRYA uvāca:

«Bhaviṣyati mahā|bāhuḥ kuṇḍalī divya|varma|bhṛt  
 ubhayam c' āmrta|mayaṁ tasya bhadre bhaviṣyati.»

destroyed because of me. But if you think this is the Law, 10  
 best of those that burn, I shall do as you desire, without  
 being bestowed by my relatives. Making you the gift of  
 myself, dreadful being, I shall be virtuous still. The Law,  
 fame, reputation, and the life span of the embodied—they  
 are in you.”

The SUN said:

“Neither your father, nor your mother, nor elders, sweet-smiling, fair-hipped girl, have such power. Good fortune be yours! Listen to me: beautiful, fair-hipped girl, in this world an independent girl, a virgin, is called “*kanyā*,” from the verbal root *kan*,\* because she desires them all. Beautiful girl, you do nothing unlawful at all; and how can I, out of love for the world, transgress? All men and women are 15  
 free, fair-hipped girl; such is the nature of things: anything else is a perversion of nature. Once you have lain with me, you’ll be a virgin still, and your son will be mighty-armed and most glorious.”

KUNTÍ said:

“If I have a son from you, dispeller of darkness, may he be earringed and armored, a great-armed hugely strong hero!”

The SUN said:

“Mighty-armed he shall be, dear lady, earringed and wearing divine armor, and both made of the essence of immortality.”

KUNTY uvāca:

«Yady etad amṛtād asti kuṇḍale varma c' ôttamam  
mama putrasya yam vai tvam matta utpādayiṣyasi  
20 Astu me saṃgamo deva yath”|ōktam bhagavam̄s tvayā,  
tvadvīrya|rūpa|sattv’|āujā dharmā|yukto bhavet sa ca.»

SŪRYA uvāca:

«Adityā kuṇḍale rājñi datte me matta|kāśini  
te āsyā dāsyāmi vai bhīru varma c' āiv' ēdam uttamam.»

PRTHĀ uvāca:

«Paramam bhagavann evam saṃgamiṣye tvayā saha  
yadi putro bhaved evam yathā vadasi go|pate.»

VAIŚAMPĀYANA uvāca:

«Tath” ēty» uktvā tu tām Kuntīm āviveśa viham|gamah  
svarbhānu|śatrur yog’|ātmā nābhyaṁ pasparśa c' āiva tām.  
Tataḥ sā vihval” ēv’ āśit kanyā sūryasya tejasā  
papāt’ ātha ca sā devī śayane mūḍha|cetanā.

SŪRYA uvāca:

25 «Sādhayiṣyāmi suśroṇi. putram vai janayiṣyasi  
sarva|śastra|bhṛtām śreṣṭham, kanyā c' āiva bhaviṣyasi.»

VAIŚAMPĀYANA uvāca:

Tataḥ sā vrīditā bālā tadā sūryam ath’ ābravīt:  
«evam astv iti» rāj’|ēndra prasthitam bhūri|varcasam.

KUNTÍ said:

“If the earrings and ultimate armor of the son you father on me are made from the essence of immortality, then let 20 me lie with you, god, as your lordship suggests. May he, like you, be heroic and handsome, powerful, energetic and inseparable from the Law.”

The SUN said:

“Áditi gave me these earrings, Queen, and I shall give them to him, shy enchantress, along with this supreme armor.”

PRITHA said:

“In that case, lord, if my son shall turn out just as you say, I shall lie with you, Lord of rays.”

VAISHAM·PÁYANA said:

With a cry of “So be it!,” the sky-goer, yoga personified, Svar·bhanu’s enemy, entered Kuntí and touched her to the navel. And that girl-queen, convulsed, it seemed, by the Sun’s energy, fell stupefied on her bed.

The SUN said:

“I shall leave now, fair-hipped woman. You shall give 25 birth to a son, of all weapon-wielders the foremost, and you shall remain a virgin.”

VAISHAM·PÁYANA said:

Then, Indra of kings, the girl called bashfully, to the Sun, so splendid, as he departed: “May it be so!”

Iti sm' ôktā Kunti|rāj' |ātma|jā  
 sā vivasvantam yācamānā salajjā  
 tasmin puṇye śayanīye papāta  
 moh' |āviṣṭā bhajyamānā lat" êva.  
 Tigm' |āṁśus tām tejasā mohayitvā  
 yogen' āviśy' ātma|śamsthām cakāra.  
 na c' āiv' āinām dūṣayām āsa bhānuḥ  
 samjñām lebhe bhūya ev' ātha bālā.

## VAIŚAMPĀYANA uvāca:

308.1 Tato garbhāḥ samabhavat Pr̥thāyāḥ pṛthivī|pate  
 śukle daś' |ōttare pakṣe tārā|patir iv' āmbare.

Sā bāndhava|bhayād bālā garbhām tam vinigūhatī  
 dhārayām āsa suśroṇī na c' āinām bubudhe janāḥ.  
 Na hi tām veda nāry anyā kā cid dhātreyikām ṣte  
 kanyā|pura|gatām bālām nipiṇām parirakṣaṇe.

Tataḥ kālena sā garbhām suṣuve vara|varṇīnī  
 kany" āiva tasya devasya prasādād amara|prabhām.

5 Tath" āiv' ābaddha|kavacām kanak' |ōjjvala|kuṇḍalam  
 hary|akṣam vṛṣabha|skandham yath" āsyā pitaram tathā.

Jāta|mātrām ca tam garbhām dhātryā sammantrya bhāvinī  
 mañjūṣāyām samādhāya svāstīrṇāyām samantataḥ  
 Madh' |ūcchiṣṭa|sthitāyām sā sukhāyām rūdatī tathā  
 ślakṣṇāyām supidhānāyām Aśva|nadyām avāśrjat.  
 Jānatī c' āpy akartavyām kanyāyā garbhā|dhāraṇām  
 putra|snehaṇa sā rājan karuṇām paryadevayat.  
 Samutsṛjantī mañjūṣām Aśva|nadyās tadā jale  
 uvāca rūdatī Kuntī yāni vākyāni tac chṛṇu!

Addressed in that way when, bashfully, she solicited  
the Sun,  
The daughter of King Kunti, full of confusion,  
Flopped on that fair bed, like a broken shoot.  
Hot-rayed, the Sun, stupefied her with his luster,  
Entered her by *yoga*, and gave her a child.  
But the Sun did not defile her, and the girl became  
conscious again.

VAISHAM·PÁYANA said:

Then, as the moon grows in the sky in the bright half 308.1  
of the tenth month, so, lord of the earth, a child grew in  
Pritha. From fear of her relatives, that fair-hipped girl hid  
her pregnancy—she carried it secretly. For apart from the  
wet nurse, no other women knew about that girl, protecting  
herself cleverly, living in the quarters allocated to virgins.

Then, in time, that beautiful, unmarried girl gave birth,  
by the grace of the god, to a child like an immortal. He was 5  
strapped into a coat of mail, his earrings were luminous gold,  
he was as yellow-eyed and bull-shouldered as his father.

And as soon as that child had been born, the beautiful  
girl, having talked with her nurse, placed him in a roomy  
basket, comfortable and soft, sealed with beeswax, securely  
fastened; and, weeping, she launched it on the River Ashva.  
And although she knew it was proscribed for an unmarried  
girl to bear a child, she wept pitifully, O king, for love of her  
son. Then, pushing the basket out onto the waters of the  
Ashva, Kuntí spoke these words through her tears—listen!

10 «Svasti te c' āntarikṣebhyah pārthivebhyāś ca putraka  
divyebhyāś c' āiva bhūtebhyas tathā toyacarāś ca ye.  
Śivāś te santu panthāno mā ca te pari|panthinaḥ,  
āgatāś ca tathā putra bhavantv adroha|cetasah.  
Pātu tvāṁ Varuno rājā salile salil'|eśvarah  
antarikṣe 'ntarikṣa|sthah pavanaḥ sarvagas tathā.  
Pitā tvāṁ pātu sarvatra tapanas tapatāṁ varah  
yena datto 'si me putra divyena vidhinā kila.  
Ādityā Vasavo Rudrāḥ Sādhyā viśve ca devatāḥ  
Marutaś ca sah' Ēndreṇa diśaś ca sa|digīśvarāḥ  
15 Rakṣantu tvāṁ surāḥ sarve sameṣu viṣameṣu ca.  
vetsyāmi tvāṁ videṣe 'pi kavacen' ābhisūcītam.

Dhanyas te putra janako devo bhānur vibhāvasuḥ  
yas tvāṁ drakṣyati divyena cakṣuṣā vāhinī|gatam.  
Dhanyā sā pramadā yā tvāṁ putratve kalpayiṣyati.  
yasyās tvāṁ ṛṣitāḥ putra stanam pāsyasi deva|ja.  
Ko nu svapnas tayā dṛṣṭo yā tvāṁ āditya|varcasam  
divya|varma|samāyuktam divya|kuṇḍala|bhūṣitam  
Padmā'|āyata|viśal'|ākṣam padma|tāmra|dal'|ōjjvalam  
su|lalāṭam su|kes'|āntam putratve kalpayiṣyati?  
20 Dhanyā drakṣyanti putra tvāṁ bhūmau samsarpamāṇakam  
avyakta|kala|vākyāni vadantam reṇu|guṇṭhitam.  
Dhanyā drakṣyanti putra tvāṁ punar yauvana|gocaram  
Himavad|vana|saṁbhūtam simhaṁ kesariṇam yathā.»

“May the creatures of sky, earth and heaven, and those 10  
 that live in the water, protect you, my little boy. May your  
 roads be auspicious, and nothing stand in your path. And  
 let those who encounter you, my son, have minds with-  
 out malice. King Váruna, lord of the waters, protect you  
 in water; so, in the sky, may the airy wind, which goes to  
 all quarters, protect you. And may the Sun, best of burn-  
 ers, your father—who certainly gave me you by the will of  
 the gods—protect you, my son. May the Adityas, Vasus,  
 Rudras, Sadhyas, the All-Gods, the Maruts with Indra, and  
 the directions with their lords, and all the celestials protect 15  
 you, through the rough and the smooth. By your singular  
 armor I shall know you, even in a foreign land.

Happy your father, the wide-shining sun-god, who, with  
 his divine eye, shall follow you, my son, floating downriver.  
 Happy that woman who shall adopt you as son, from whose  
 breast, thirsting, you, a god’s son, shall drink. What vision  
 has she dreamed, she who shall adopt you her child—you as  
 bright as the sun, dressed in armor and earrings from heaven,  
 eyes wide and lotus-long—you who are as beautiful as the  
 copper-petalled lotus, and have a fine brow and beautiful  
 hair? Happy they who shall see you, my son, crawling on 20  
 the earth, uttering sweet, garbled words, and covered in  
 dust. Happy again those who shall see you, my son, in the  
 prime of your youth, like a maned lion from the Himálayan  
 forest.”

Evam bahu|vidham rājan vilapya karuṇam Prthā  
 avāśrjata mañjūṣām Aśva|nadyām tadā jale  
 Rudatī putra|śok’ārtā niśīthe kamal”|ēkṣaṇā  
 dhātryā saha Prthā rājan putra|darśana|lālasā.

Visarjayitvā mañjūṣām saṁbodhana|bhayāt pituḥ  
 viveśa rāja|bhavanaṁ punaḥ śok’ātūrā tataḥ.

25 Mañjūṣā tv Aśva|nadyāḥ sā yayau Carmaṇvatīm nadīm  
 Carmaṇvatyāś ca Yamunām tato Gaṅgām jagāma ha.  
 Gaṅgāyāḥ sūta|viṣayam Campām anuyayau purīm  
 sa mañjūṣā|gato garbhas taraṅgair uhyamānakah.  
 Amṛtād utthitam divyam tanu|varma sa|kuṇḍalam  
 dhārayām āsa tam garbhām daivam ca vidhi|nirmitam.

VAIŚAMPĀYANA uvāca:

309.1 Etasminn eva kāle tu Dhṛtarāṣṭrasya vai sakhā  
 Sūto ’dhiratha ity eva sadāro Jāhnavīm yayau.  
 Tasya bhāry” ābhavad rājan rūpeṇ’ āsadr̄śī bhuvi  
 Rādhā nāma mahā|bhāgā; na sā putram avindata.  
 Apaty’ārthe param yatnam akaroc ca višeṣataḥ.  
 sā dadarś’ ātha mañjūṣām uhyamānām yad|ṛcchayā  
 Datta|rakṣā|pratisarām anvālambhana|śobhitām  
 ūrmī|taraṅgair Jāhnavyāḥ samānītām upahvaram.

5 Sā tām kautūhalāt prāptām grāhayām āsa bhāminī,  
 tato nivedayām āsa sūtasy’ Adhirathasya vai.  
 Sa tām uddhṛtya mañjūṣām utsārya jalām antikāt  
 yantrair udghāṭayām āsa; so ’paśyat tatra bālakam  
 Taruṇ’āditya|saṁkāśām hema|varma|dharam tathā

So, king, lamenting pitifully in all kinds of ways, Pritha, with her nurse, launched the basket onto the waters of the Ashva River, in the middle of the night—Pritha, sick with grief for her son, weeping from lotus eyes, yearning for a glimpse of her boy.

Once the basket was launched, fearful of awakening her father, and sick with sorrow, she reentered the royal palace. But the basket floated from the River Ashva into the River <sup>25</sup> Charmánvati, and from the Charmánvati into the Yámuna, and so down to the Ganga. Borne by the waves of the Ganga, the child in the basket journeyed on to the city of Champa, the home of the *suta*\*—so that child was preserved, with his godly armor and earrings sprung from the heavenly elixir, by his preordained fate.

VAISHAM·PÁYANA said:

At that very time, a friend of Dhrita·rashtra, a *suta* called <sup>309.1</sup> Ádhiratha, went with his wife to the Jáhnavi River. His wife, a noble lady called Radha, had no earthly equal in beauty, my king; but even though she had tried her utmost to have children, she had never had a son. Then, by chance, she saw the floating basket, protected by amulets and fitted with a handle: erratically, the motion of the Jáhnavi's waves carried it toward her.

Curious, the beautiful woman had it caught and secured, <sup>5</sup> and then informed the *suta* Ádhiratha. He lifted the basket and removed it from the water; using tools, he opened it and saw the little boy, like the new-risen sun, in golden armor, with a face framed by polished earrings, most royal. Together with his wife, the *suta*'s eyes widened in wonder, and, lifting that child onto his lap, said to his wife:

mṛṣṭa|kuṇḍala|yuktena vadanena virājatā.

Sa Sūto bhāryayā sārdham vismay'|ōtphulla|locanah  
aṅkam āropya tam bālam bhāryām vacanam abravīt:

«Idam atyadbhutam bhīru yato jāto 'smi bhāvini  
dṛṣṭavān; deva|garbho 'yam manye 'smān samupāgataḥ.

10 Anapatyasya putro 'yam devair datto dhruvam mama»  
ity uktvā tam dadau putram Rādhāyai sa mahī|pate.

Pratijagrāha tam Rādhā vidhivad divya|rūpiṇam  
putram kamala|garbh'|ābham deva|garbham śriyā vṛtam.

Pupoṣa c' āinam vidhivad vavṛdhe sa ca vīryavān,  
tataḥ prabhṛti c' āpy anye prābhavann aurasāḥ sutāḥ.

Vasu|varma|dharam dṛṣṭvā tam bālam hema|kuṇḍalam  
nāmāsyā Vasuṣen' ēti tataś cakrur dvi|jātayah.

Evam sa sūta|putratvam jagām' āmita|vikramah  
Vasuṣenā iti khyāto Vṛṣa ity eva ca prabhuh.

15 Sūtasya vavṛdhe 'ngeṣu śreṣṭha|putraḥ sa vīryavān.  
cāreṇa viditaś c' āsīt Pr̥thayā divya|varma|bhṛt.

Sūtas tv Adhirathah putram vivṛddham samayena tam  
dṛṣṭvā prasthāpayām āsa puram vāraṇa|s'āhvayam.

Tatr' ḥpasadanam cakre Droṇasy' ēṣv|astra|karmaṇi  
sakhyam Duryodhanen' āivam agacchat sa ca vīryavān.

Droṇāt Kṛpāc ca Rāmāc ca so 'stra|grāmam catur|vidham  
labdhvā loke 'bhavat khyātah param'|ēṣv|āsatām gataḥ.

Samdhāya Dhārtarāṣṭreṇa Pārthānām vipriye sthitah  
yoddhum āśaṁsate nityam Phalgunena mah"|ātmanā.

20 Sadā hi tasya spardh" āsīd Arjunena viśām pate  
Arjunasya ca Karṇena yato dṛṣṭo babhūva sah.

“Shy beauty, in my whole life this is the greatest wonder I have seen; I think this is the child of a god that has come to us. Surely this son was given to me, who am childless, by 10 the gods.” With these words, lord of the earth, he gave the child to Radha.

As ordained, Radha adopted that divine-looking child, bright as a lotus cup, the child of a god, covered with fortune. She duly raised him, and he grew up strong. And from then on she had further sons of her own. Seeing that child wearing valuable armor and golden earrings, the twice-born called him “Vasu-shena”.\* Thus one whose strength was boundless became the son of a *suta*, and came to be called Vasu-shena, as well as Vrisha. The first son of the *suta* grew up with 15 power in his limbs; and through a spy, Pritha learned that he was wearing divine armor.

And the *suta* Ádhiratha, having, in time, seen his son grow up, sent him to the city named after the elephant.\* There he approached Drona to learn archery, and in this way the powerful man became friendly with Duryódhana. Obtaining the fourfold weapons’ collection from Drona, Kripa and Rama, he became famous in this world as a great bowman. Having allied himself with Dhrita-rashtra’s son, he was intent on being hostile to the Parthas; he always hoped to fight with great-souled Phálguna. For, lord of the 20 people, he was always in competition with Árjuna, as was Árjuna with Karna, from the moment he saw him.

Etad guhyam̄ mahā|rāja sūryasy’ āsin, na samśayah: yaḥ sūrya|sambhavaḥ Karṇaḥ Kuntyām̄ sūta|kule tathā. Tam̄ tu kuṇḍalinam̄ dṛṣṭvā varmaṇā ca samanvitam̄ avadhyam̄ samare matvā paryatapyad Yudhiṣṭhirah. Yadā tu Karṇo rājendra bhānumantaṁ divā|karam̄ stauti madhyam̄|dine prāpte prāñjaliḥ salil’|otthitah. Tatr’ āinam̄ upatiṣṭhanti brāhmaṇā dhana|hetunā n’ ādeyam̄ tasya tat|kale kiṁ cid asti dvijātiṣu.

25 Tam Indro brāhmaṇo bhūtvā «bhikṣām̄ deh’ īty» upasthitah «svāgatam̄ c’ ēti» Rādheyas tam atha pratyabhāṣata.

## VAIŚAMPĀYANA uvāca:

310.1 Deva|rājam̄ anuprāptam̄ brāhmaṇa|cchadmanā Vṛtam̄\* dṛṣṭvā: «svāgatam̄ ity» āha; na bubodh’ âsyā mānasam. «Hiraṇya|kaṇṭhīḥ pramadā grāmān vā bahu|go|kulān kiṁ dadān’ īti? tam̄ vipram uvāc’ Adhirathis tataḥ.

## BRĀHMAṇA uvāca:

«Hiraṇya|kaṇṭhyah̄ pramadā yac cānyat prīti|vardhanam̄ n’ āham̄ dattam ih’ ēcchāmi: tad|arthibhyah̄ pradīyatām. Yad etat saha|jam̄ varma kuṇḍale ca tav’ ânagha etad utkṛtya me dehi yadi satya|vrato bhavān. 5 Etad icchāmy aham̄ kṣipram̄ tvayā dattam̄ param̄|tapa. esa me sarva|lābhānām̄ lābhah̄ paramako mataḥ.»

Without a doubt, this was the Sun's secret, great king: Karna, begotten by the Sun on Kuntí, was now in the *suta*'s family. And seeing him wearing earrings and in armor, Yudhi-shthira supposed him invincible in battle, and he was very troubled. And, king of kings, when Karna praised the radiant sun at midday, risen from the water with folded hands, brahmins came up to him there, in pursuit of wealth, since at that time there was nothing he would not give to the twice-born. So Indra became a brahmin and approached 25 him saying: "Give me alms!," and Radhéya replied: "You are welcome."

VAISHAM·PÁYANA said:

On seeing the king of the gods concealed by disguise as 310.1 a brahmin, he said "Welcome;" he did not know what was in his mind. Ádhiratha's son asked the brahmin: "What am I to give? Beautiful women with golden necklaces? Or villages with many herds of cattle?"

The BRAHMIN said:

"I don't want a gift of beautiful women with golden necklaces, or anything else to enhance pleasure. Give them to those who want such things. If you are a man of your word, cut off your earrings and the armor you were born with, and give them to me, blameless man. I want you to give me 5 this quickly, incinerator of the foe; I think it the greatest gift among gifts."

KARNA uvāca:

«Avaniṁ pramadā gāś ca nirvāpaṁ bahu|vārṣikam  
tat te vipra pradāsyāmi na tu varma sa|kuṇḍalam.»

VAIŚAMPĀYANA uvāca:

Evam bahu|vidhair vākyair yācyamānah sa tu dvijah  
Karṇena Bharata|śreṣṭha n' ânyam varam ayācata.

Sāntvitaś ca yathā|śakti pūjitaś ca yathā|vidhi  
na c' ânyam sa dvija|śreṣṭhaḥ kāmayaṁ āsa vai varam.  
Yadā n' ânyam pravṛṇute varam vai dvija|sattamah  
tad" âinam abravīd bhūyo Rādheyah prahasann iva:

10 «Saha|jam varma me vipra kuṇḍale c' āmṛt'|ōdbhave,  
ten' āvadhyo 'smi lokeṣu, tato n' āitaj jahāmy aham.  
Viśalam pṛthivī|rājyaṁ kṣemam nihata|kaṇṭakam  
pratigr̥hṇīṣva mattas tvam sādhu brāhmaṇa|pumgava.  
Kuṇḍalabhyām vimukto 'ham varmaṇā saha|jena ca  
gamanīyo bhaviṣyāmi śatrūṇām dvija|sattama.»

VAIŚAMPĀYANA uvāca:

Yad" ânyam na varam vavre bhagavān Pāka|śāsanah  
tataḥ prahasya Karṇas tam punar ity abravīd vacah:

«Vidito deva|dev'|eṣa prāg ev' āsi mama prabho.  
na tu nyāyyam mayā dātum tava śakyaṁ vṛthā varam.  
15 Tvam hi dev'|eṣvaraḥ sākṣat tvayā deyo varo mama  
anyeṣām c' āiva bhūtānām iṣvaro hy asi bhūta|kṛt.  
Yadi dāsyāmi te deva kuṇḍale kavacaṁ tathā  
vadhyatām upayāsyāmi tvam ca Śakr' āvahāsyatām.  
Tasmād vinimayaṁ kṛtvā kuṇḍale varma c' ottamam  
harasva Śakra kāmam me; na dadyām aham anyathā.»

KARNA said:

“I will give you land, women, cattle and offerings for many years, but not earrings and armor, brahmin.”

VAISHAM·PÁYANA said:

In this way Karna appealed to the brahmin with many kinds of words, best of the Bharatas, but he chose no other gift. Although appeased as much as possible, and honored in line with the rules, that best of brahmins desired no other gift. Since the foremost brahmin chose no other gift, Radhéya, smiling, spoke to him again:

“Brahmin, the armor I was born with, and the earrings, 10 came from the essence of immortality. For that reason, there is nowhere in the universe where I can be killed, so I will not give them up. Good bull of a brahmin, take from me my wide kingdom on earth, safe and cleared of foes. Parted from my earrings and the armor that was born with me, I shall be vulnerable to my enemies, best of brahmins.”

VAISHAM·PÁYANA said:

When the lord, the punisher of Paka, did not choose another gift, smiling, Karna addressed him again:

“Lord! Lord god of gods, you were already known to me. But it would not be right for me to give you a gift for nothing. Since you are manifestly the lord of the gods, the 15 creator of creatures, and the lord of all beings, you should give me a gift. If, god, I give you the earrings and armor, I shall become vulnerable, and you, Shakra, will be laughed at. Therefore reciprocate first, Shakra, and then take my earrings and supreme armor, as you wish. Otherwise, I cannot give.”

## ŚAKRA uvāca:

«Vidito 'ham raveḥ pūrvam āyann\* eva tav' ântikam,  
 tena te sarvam ākhyātam, evam etan na samśayah.  
 Kāmam astu tathā tāta tava Karṇa yath' êcchasi.  
 varjayitvā tu me vajram pravṛṇīṣva yath' êcchasi!»

## VAIŚAMPĀYANA uvāca:

20 Tataḥ Karṇaḥ prahṛṣṭas tu upasamṛgamyā Vāsavam  
 amoghām śaktim abhyetya vavre sampūrṇa|mānasah.

## KARΝA uvāca:

«Varmaṇā kuṇḍalābhyaṁ ca śaktim me dehi Vāsava  
 amoghām śatru|saṁghānām ghātanīm pṛtanā|mukhe.»

Tataḥ saṁcintya manasā muhūrtam iva Vāsavaḥ  
 śakte|artham pṛthivī|pāla Karṇam vākyam ath” âbravīt:

«Kuṇḍale me prayacchasva varma c' āiva śarīra|jam  
 gṛhāṇa Karṇa śaktim tvam anena samayena me.

Amoghā hanti śatasah śatrūn mama kara|cyutā  
 punaś ca pāṇim abhyeti mama daityān vinighnataḥ.

25 S” ēyam tava kara|prāptā hatv” âikam ripum ūrjitam  
 garjantam pratapantam ca mām ev' āiṣyati sūta|ja.»

## KARΝA uvāca:

«Ekam ev' āham icchāmi ripum hantum mahā|have  
 garjantam pratapantam ca yato mama bhayaṁ bhavet.»

SHAKRA said:

“From the Sun you knew that I was coming in advance—without a doubt, he told you everything. So, young Karna, wish according to your desire: with the exception of my thunderbolt, choose what you want.”

VAISHAM·PÁYANA said:

Thrilled, Karna then approached Vásava, and 20 with a full heart chose the unerring spear.

KARNA said:

“Vásava, for the armor and the earrings, give me the unerring spear that kills hosts of enemies on the battle-field.”

Then, ruler of the earth, as though considering in his mind for a moment, Vásava said this to Karna with regard to the spear:

“Give me the earrings and the armor that was born with you, and you, Karna, take the spear—on this condition: Flung from my hand, my unerring spear kills enemies by the hundreds, as I demolish the *daityas*; then it returns to my hand. From your hand, once it has killed a single powerful, 25 roaring and burning enemy, it will come back to me, son of the *suta*.”

KARNA said:

“All I want is to kill in a great battle just the one roaring and burning enemy, who would endanger me.”

INDRA uvāca:

«Ekam haniyasi ripum garjantam balinam raṇe  
 tvam tu yam prārthayasy ekam rakṣyate sa mah”|ātmanā.  
 Yam āhur Veda|vidvāṁśo varāham aparājitam  
 Nārāyaṇam acintyam ca, tena Kṛṣṇena rakṣyate.»

KARΝA uvāca:

«Evam apy astu bhagavann eka|vīra|vadhe mama  
 amoghā. dehi me śaktim yathā hanyam pratāpinam.  
 30 Utkṛtya tu pradāsyāmi kuṇḍale kavacam ca te  
 nikṛtteṣu tu gātreṣu na me bībhatsatā bhavet.»

INDRA uvāca:

«Na te bībhatsatā Karṇa bhaviyati katham cana  
 vrāṇś c’ āiva na gātreṣu yas tvam n’ ânṛtam icchasi.  
 Yādṛśas te pitur varṇas tejas ca vadatām vara  
 tādṛśen’ āiva varṇena tvam Karṇa bhavitā punah.  
 Vidyamāneṣu śastreṣu yady amoghām asamśaye  
 pramatto mokṣyase c’ āpi tvayy ev’ āiṣā patiṣyati.»

KARΝA uvāca:

«Samśayam paramam prāpya vimokṣye Vāsavīm imām  
 yathā mām āttha Śakra tvam; satyam etad bravīmi te.»

VAIŚAMPĀYANA uvāca:

35 Tataḥ śaktim prajvalitām pratigṛhya viśām pate  
 śastram gṛhītvā niśitam sarvalgātrāṇy akrntata.

INDRA said:

“You shall kill one roaring, powerful enemy in battle, but the very one you want\* is protected by the great soul, whom those who know the Veda call invincible Boar, and inconceivable Naráyana—he is protected by him, by Krishna.”

KARNA said:

“Even so, lord, let it unerringly kill a single hero for me. Give me the spear so I may destroy the burning one. I shall 30 cut off the earrings and armor, and give them to you. But when I have flayed my limbs, save me from being repulsive.”

INDRA said:

“Karna, you, who want nothing to do with lies, will not be in the least repulsive, and your limbs will show no blemish. The color and energy of your father shall again be your color, Karna, greatest of orators. But if, when you can make do with other weapons, you carelessly release the unerring spear, it will for certain fall on you.”

KARNA said:

“Just as you instruct me, Shakra, I shall release Indra’s spear only when facing the greatest danger. I am telling you the truth.”

VAISHAM·PÁYANA said:

Then, lord of the people, having accepted the blazing 35 spear, he took his sharpened sword and flayed all of his limbs.

Tato devā mānavā dānavāś ca  
 nikṛntantam Karṇam ātmānam evam  
 dṛṣṭvā sarve śiṁha|nādān praṇedur,  
 na hy asy' āśīn muḥkhajo vai vikārah.  
 Tato divyā dundubhayaḥ praṇeduḥ  
 papāt' ḍoccaiḥ puṣpa|varṣam ca divyam  
 dṛṣṭvā Karṇam śastra|saṁkṛttā|gātram  
 muhuś c' āpi smayamānam nṛ|vīram.  
 Tataś chitvā kavacam divyam aṅgāt  
 tath" āiv" ārdram pradadau Vāsavāya  
 tath" otkṛtya pradadau kuṇḍale te  
 karṇāt tasmāt karmaṇā tena «Karṇah»  
 Tataḥ Śakrah prahasan vañcayitvā  
 Karṇam loke yaśasā yojayitvā,  
 kṛtam kāryam Pāṇḍavānām hi mene,  
 tataḥ paścād divam ev' ôtpapāta.  
 40 Šrutvā Karṇam muśitam Dhārtarāṣṭrā dīnāḥ  
 sarve bhagna|darpā iv' āsan.  
 tām c' āvasthām gamitam sūta|putram  
 śrutvā Pārthā jahṛṣuḥ kānana|sthāḥ.

JANAMEJAYA uvāca:

Kva|sthā vīrāḥ Pāṇḍavās te babhūvuh?  
 kutaś c' āite śrutavantah priyam tat?  
 kim v" ākārṣur dvādaśe 'bde vyatīte?  
 tan me sarvam bhagavān vyākarotu.

And when the gods, men and *dánavas*  
 Saw Karna flaying himself in that way,  
 They roared a lion's roar,  
 For the expression of his face did not change.  
 Then at the sight of Karna,  
 Whose limbs had been flayed by his own sword,  
 Still smiling incessantly, a hero among men,  
 Celestial drums were beaten,  
 And a celestial rain of flowers poured from above.  
 His divine armor cut from his body,  
 He gave it still wet to Vásava;  
 And cutting off his earrings, he gave those too.  
 And from this deed involving his ear, He is “Karna.”\*  
 So Shakra, having made Karna famous throughout  
 the world,  
 But having deceived him, smiled since he thought  
 He had saved the Pándavas.  
 And so he flew back to heaven.  
 Hearing that Karna had been robbed,  
 The sons of Dhrita·rashtra  
 All became depressed, as though their pride had been  
 broken.  
 And hearing of that state the son of the *suta* had been  
 reduced to,  
 The sons of Pritha, living in the forest, rejoiced.

40

JANAM·EJAYA said:

Where were those Pándava heroes living,  
 And from whom did they hear this good news?  
 What did they do once the twelfth year had passed?  
 Tell me all of it, lord.

VAIŚAMPĀYANA uvāca:

Labdhvā Kṛṣṇāṁ Saindhavam drāvayitvā  
 vipraiḥ sārdhaṁ Kāmyakād\* āśramāt te  
 Mārkaṇḍeyāc chrutavantah purāṇam  
 deva’ṛṣīṇāṁ caritaṁ vistareṇa  
 Pratyājagmuḥ sarathāḥ sānuyātrāḥ  
 sarvaiḥ sārdhaṁ sūda|paurogavaiś ca  
 tataḥ puṇyam Dvaitavanam nṛ|vīrā  
 nistīry’ ḫogram vanavāsam samagram.\*

VAISHAM·PÁYANA said:

Once the Sáindhava had been put to flight  
And they had rescued Krishná;  
Once they had heard in detail from Markandéya  
About the ancient deeds of gods and seers,  
Those heroes among men, with their priests,  
Their chariots, their retinue,  
With all their cooks and kitchen inspectors,  
Returned from the Kámyaka hermitage to fair  
Dvaita·vana,\*  
Their cruel term in the forest entirely discharged.



3.311-315  
ABOUT THE DRILLING STICKS

JANAMEJAYA uvāca:

311.1 **E**VAM HRTĀYĀM BHĀRYĀYĀM prāpya kleśam anuttamam  
pratipadya tataḥ Kṛṣṇām kim akurvata Pāñḍavāḥ?

VAIŚAMPĀYANA uvāca:

Evam hṛtāyām Kṛṣṇāyām prāpya kleśam anuttamam  
vihāya Kāmyakam rājā saha bhrātṛbhir Acyutah  
Punar Dvaitavanam ramyam ājagāma Yudhiṣṭhirah  
svādu|mūla|phalam ramyam vicitrabahupādapam.  
Anubhukta|phal'|āhārāḥ sarva eva mit'|āśanāḥ  
nyavasan Pāñḍavās tatra Kṛṣṇayā saha bhāryayā.  
5 Vasan Dvaitavane rājā Kuntī|putro Yudhiṣṭhirah  
Bhīmaseno 'rjunaś c' āiva Mādrī|putrau ca Pāñḍavau  
Brāhmaṇ'|ārthe parākrāntā dharm'|ātmāno yata|vratāḥ  
kleśam ārcchanta vipulam sukh'|ōdarkam param|tapāḥ.  
Tasmin prativasantas te yat prāpuḥ Kuru|sattamāḥ  
vane kleśam sukh'|ōdarkam tat pravakṣyāmi te; śṛṇu!  
Araṇī|sahitam mantham brāhmaṇasya tapasvināḥ  
mr̥gasya gharṣamānasya viṣṇe samasajjata.  
Tad ādāya gato rājams tvaramāṇo mahā|mr̥gaḥ  
āśram'|āntaritah sīghram plavamāno mahā|javah.  
10 Hriyamāṇam tu tam dr̥ṣṭvā sa vipraḥ Kuru|sattama  
tvārito 'bhyāgamat tatra agni|hotra|parīpsayā.  
Ajātaśatrum āśinam bhrātṛbhiḥ sahitam vane  
āgamyā brāhmaṇas tūrṇam samptaptaś c' ēdam abravīt:

JANAM·EJAYA said:

**A**FTER THEY HAD SUFFERED the terrible affliction of 311.1 their wife's abduction, and had then recovered Krishná, what did the Pándavas do next?

VAISHAM·PÁYANA said:

After they had suffered the terrible affliction of Krishná's abduction, King Áchyuta and his brothers left Kámyaka. Yudhi·shthira went again to delightful and pleasant Dvaita·vana, with its sweet fruit and roots, its many and various trees. All the Pándavas lived there with Krishná their wife, eating sparingly, living on a diet of fruit. While staying in 5 Dvaita·vana, Kuntí's son, King Yudhi·shthira, Bhima·sena, Árjuna and Madri's Pándava twin sons, law-spirited keepers of strict vows, incinerators of the foe, took action on behalf of a brahmin, and so fell into a great trouble that was to end in happiness. I shall tell you about that trouble which was to end in joy, which the best of Kurus suffered while living in that wood—listen!

When a deer was rubbing itself, the two pieces of wood an ascetic brahmin used for drilling his fire stuck to its antlers. Moving at speed, the great deer, so very fleet, carried them away, king—leaping swiftly, it vanished from the hermitage. That brahmin, seeing them being carried off, best of Kurus, 10 approached there quickly, worrying about his *agni·hotra*.\* Coming up quickly on Ajáta·shatru, sitting with his brothers in the forest, the agitated brahmin said this:

«Araṇī|sahitam mantham samāsaktam vanas|patau  
 mṛgasya ghaṛṣamāṇasya viṣāṇe samasajjata.  
 Tam ādāya gato rājāṁs tvaramāṇo mahā|mṛgah  
 āśramāt tvaritah śīghram plavamāno mahā|javah.  
 Tasya gatvā padam rajann āśadya ca mahā|mṛgam  
 agni|hotram na lupyeta tad ānayata Pāṇḍavāḥ.»

15 Brāhmaṇasya vacah śrutvā samtapto 'tha Yudhiṣṭhirah  
 dhanur ādāya Kaunteyah prādravad bhrātṛbhiḥ saha.  
 Sannaddhā dhanvinah sarve prādravan nara|pumgavāḥ  
 brāhmaṇ'|ārthe yatantas te śīghram anvagaman mṛgam.  
 Karṇi|nālīka|nārācān utsṛjanto mahā|rathāḥ  
 n' āvidhyan Pāṇḍavās tatra paśyanto mṛgam antikāt.  
 Teṣāṁ prayatamānānāṁ n' ādṛśyata mahā|mṛgah.  
 apaśyanto mṛgam śrāntā duḥkham prāptā manasvinah.  
 Śītala|cchāyam āgamyā nyagrodham gahane vane  
 kṣut|pīpāsā|parit'|āngah Pāṇḍavāḥ samupāviśan.

20 Teṣāṁ samupavīṣṭānāṁ Nakulo duḥkhitas tadā  
 abravīd bhrātaram śreṣṭham amarśat Kuru|nandanam.  
 «N' āśmin kule jātu mama jja dharmo  
 na c' ālasyād artha|lopo babhūva ha.  
 anuttarāḥ sarva|bhūteṣu bhūyah  
 samprāptāḥ smaḥ samśayam kena rājan?»

YUDHIṢṬHIRA uvāca:

312.1 «N' āpadām asti maryādā na nimittam na kāraṇam  
 dharmas tu vibhajaty artham ubhayoh punya|pāpayoh.»

“When a deer was rubbing itself, the two pieces of wood used for drilling the fire, which were attached to a tree, stuck to its antlers. Moving at speed, the great deer, so very fleet, carried them away, king—leaping swiftly, it rushed from the hermitage. Track the great deer, attack it, and bring them back, king, so that the agni-hotra, Pándavas, may not be destroyed.”

At the brahmin’s words, Yudhi-shthira was greatly agitated; the son of Kunti took up his bow, and rushed out together with his brothers. All the archers—bulls among men—equipped themselves and ran off, striving in the brahmin’s cause, swiftly following the deer. Seeing the deer nearby, the great warriors, the Pándavas, shot eared and iron arrows, and spears, but could not hit it. While they were trying, the great deer became invisible. Unable to see the beast, the clever men became tired and depressed. In the depths of the forest, the Pándavas reached the cool shade of a banyan tree. They sat down together, their bodies racked by hunger and thirst.

Then, while they were sitting, Nákula, depressed and indignant, said to his senior brother, the descendant of Kuru:

“In our house the Law never sets,  
Nor does our purpose fail because of idleness.  
Then why do we, so superior to all creatures,  
Suffer such difficulty, king?”

YUDHI-SHTHIRA said:

“Misfortunes have no limit, ground or cause. But the law apportions them to the good and the bad alike.”

BHÍMA uvāca:

«Prātikāmy anayat Kṛṣṇāṁ sabhāyāṁ preṣyavat tadā  
na mayā nihatas tatra, tena prāptāḥ sma samśayam.»

ARJUNA uvāca:

«Vācas tīkṣṇ” āsthī|bhedinyah sūta|putreṇa bhāśitāḥ  
atītīkṣṇā mayā kṣāntās, tena prāptāḥ sma samśayam.»

SAHADEVA uvāca:

«Śakunis tvām yad” ājaiśid akṣa|dyūtena Bhārata  
sa mayā na hatas tatra, tena prāptāḥ sma samśayam.»

VAIŚAMPĀYANA uvāca:

5 Tato Yudhiṣṭhīro rājā Nakulam vākyam abravīt:  
«āruhya vṛkṣam Mādreyā nirīkṣasva diśo daśa.  
Pānīyam antike paśya vṛkṣāṁś c’ āpy udak’|āśritān  
ete hi bhrātarah śrāntās tava tāta pipāsitāḥ.»

Nakulas tu «tath” ēty» uktvā śīghram āruhya pādapam  
abravīd bhrātarām jyeṣṭham abhivīkṣya samantataḥ:  
«Paśyāmi bahulān rājan vṛkṣān udaka|saṁśrayān  
sārasānām ca nirhrādam; atr’ ḫodakam asaṁśayam.»

Tato ’bravīt satya|dhṛīḥ Kuntī|putro Yudhiṣṭhirah:  
«gaccha saumya tataḥ śīghram tūrṇam pānīyam ānaya.»

10 Nakulas tu «tath” ēty» uktvā bhrātar jyeṣṭhasya śāsanāt  
prādravat yatra pānīyam śīghram c’ āiv’ ānvapadyata.  
Sa dṛṣṭvā vimalam toyam sārasaiḥ parivāritam  
pātu|kāmas tato vācam antarikṣāt sa śuśruve:

BHIMA said:

“We are in difficulty because, when that servant brought Krishná like a slave to the assembly, I did not kill him on the spot.”

ÁRJUNA said:

“We are in difficulty because I tolerated the acid-sharp, bone-piercing words uttered by the *suta*’s son.\*”

SAHA·DEVA said:

“We are in difficulty because, when Shákuni defeated you at dice, Bhárata, I did not kill him on the spot.”

VAISHAM·PÁYANA said:

Then King Yudhi·shthira said to Nákula: “Climb a tree, 5 Madréya, and scan the ten directions. Look for water nearby, or even for trees that grow near water, for these brothers of yours, dear man, are tired and thirsty.”

Agreeing, Nákula quickly climbed a tree, looked all around, and said to his eldest brother: “King, I can see plenty of trees that grow near water, and there’s the screeching of cranes. There has to be water here.”

Then Kuntí’s son, Yudhi·shthira, fixed in truth, said: “So, gentle brother, go swiftly, swiftly, and fetch water to drink.”

“So be it,” said Nákula to his elder brother’s instructions, 10 and ran toward the water, coming upon it swiftly. At the sight of the unpolluted water, surrounded by cranes, he wanted to drink, but then, from above, he heard a voice:

YAKṢA uvāca:

«Mā tāta sāhasaṁ kārṣīr. mama pūrva|parigrahaḥ.  
praśnān uktvā tu Mādreya tataḥ piba harasva ca.»  
Anādṛtya tu tad vākyam Nakulaḥ su|pipāsitah  
apibac chītalam toyam, pītvā ca nipapāta ha.

Cirāyamāne Nakule Kuntī|putro Yudhiṣṭhirah  
abравīd bhrātaram vīram Sahadevam arim|damam:  
15 «Bhrātā hi cirāyati naḥ Sahadeva tav' āgra|jah  
tath" āiv' ānaya sodaryam, pānīyam ca tvam ānaya.»

Sahadevas tath" ēty uktvā tām diśam pratyapadyata,  
dadarśa ca hataṁ bhūmau bhrātaram Nakulam tadā.  
Bhrātr̄śok'ābhisaṁtaptas tr̄ṣayā ca prapīditaḥ  
abhidudrāva pānīyam. tato vāg abhyabhāṣata:  
«Mā tāta sāhasaṁ kārṣīr. mama pūrva|parigrahaḥ.  
praśnān uktvā yathā kāmaṇ pibasva ca harasva ca.»  
Anādṛtya tu tad vākyam Sahadevah pipāsitah  
apibac chītalam toyam, pītvā ca nipapāta ha.

20 Ath' ābravīt sa Vijayam Kuntī|putro Yudhiṣṭhirah:  
«bhrātarau te cira|gatau Bībhatso śatru|karśana.  
Tau c' āiv' ānaya, bhadram te! pānīyam ca tvam ānaya.  
tvam hi nas tāta sarveṣām duḥkhitānām apāśrayah.»

Evam ukto Guḍākeśah pragṛhya saśaram dhanuh  
āmukta|khaḍgo medhāvī tat sarah pratyapadyata.  
Tataḥ puruṣa|śārdūlau pānīya|haraṇe gatau  
tau dadarśa hatau tatra bhrātarau śveta|vāhanah.

The *yaksha* said:

“Don’t act too hastily, friend. This has been mine from ancient times. When you have answered my questions, Ma-dréya, then you can drink and carry.” But Nákula was very thirsty and ignored those words. He drank the cool water, and having drunk he dropped down dead.

When Nákula took a long time, Kuntí’s son, Yudhi-shthira, said to his heroic brother, Saha-deva, the enemy conqueror: “Saha-deva, our brother, who was born just before 15 you, has been gone for a long time. So go and fetch your twin, and bring back some water.”

Saha-deva agreed and set out in that direction; and then he saw his brother Nákula dead on the ground. Burning with grief for his brother, and tortured by thirst, he rushed toward the water. Then the voice spoke: “Don’t act too hastily, friend. This has been mine from ancient times. When you have answered my questions, then you can drink and carry as you wish.” But Saha-deva was thirsty and ignored those words. He drank the cool water, and having drunk he dropped down dead.

Then Kuntí’s son, Yudhi-shthira, said to Víjaya: “Árjuna, 20 harasser of your enemies, your brothers have been gone for a long time. If you will, go and fetch them, and bring back some water. For you, dear brother, are the refuge of us all in affliction.”

At this request, judicious Guda-kesha took his bow and arrows, and with his sword unsheathed set out for the lake. So the one whose horses are white saw the two brothers who had gone to fetch water, tigers among men, lying there stricken. Seeing them as though asleep, Kuntí’s son, a lion of

Prasuptā iva tau dṛṣṭvā nara|simḥah su|duḥkhitah  
dhanur udyamya Kaunteyo vyalokayata tad vanam.

25 N' āpaśyat tatra kim cit sa bhūtam asmin mahā|vane.  
savya|sācī tataḥ śrāntah pānīyam so 'bhyadhāvata.

Abhidhāvam̄s tato vākyam antarikṣat sa śuśruve:  
«kim āśidasi? pānīyam n' āitac chakyaṁ balāt tvayā.  
Kaunteya yadi praśnām̄s tān may” öktān pratipatsyase  
tataḥ pāsyasi pānīyam hariṣyasi ca Bhārata.»

Vāritas tv abravīt Pārtho: «dṛśyamāno nivāraya  
yāvad bāñair vinirbhinnah punar n' āivam vadisyasi!»  
Evam uktvā tataḥ Pārthaḥ śarair astr'|ānumantritaiḥ  
pravavarṣa diśam kṛtsnām śabda|vedham ca darśayan.

30 Karṇi|nālīka|nārācān utsṛjan Bharata'|ṛṣabha  
sa tv amoghān iṣūn muktvā ṭṛṣṇay” ābhiprapīditah  
Anekair iṣu|samghātair antarikṣam vavarṣa ha.

YAKṢA uvāca:

«kim vighātena te Pārtha? praśnān uktvā tataḥ piba.  
Anuktvā ca pibān praśnān pītv” āiva na bhaviṣyasi.»  
evam uktas tataḥ Pārthaḥ savya|sācī Dhanaṁjayaḥ  
Avijñāy” āiva tān vācam pītv” āiva nipapāta ha.

ath' ābravīd Bhīmasenam̄ Kuntī|putro Yudhiṣṭhirah:  
«Nakulah Sahadevaś ca Bībhatsuś ca param|tapa  
ciram̄ gatās toyāhetor na c' āgacchanti Bhārata.

35 Tāmś c' āiv' ānaya, bhadram̄ tel pānīyam ca tvam ānaya.»

a man, was greatly grieved. Raising his bow, he looked about the forest. In this great forest he did not see a single creature. 25 Then, tired, the left-handed archer ran toward the water.

As he ran he heard words from the sky: “Why do you approach? You won’t be able to take this water by force. If, son of Kuntí, you answer these questions I’ll ask, then, Bhárata, you shall drink and fetch the water.”

Impeded, Partha said: “Stop me by showing yourself! So, shot through by my arrows, you won’t speak such words again!” So saying, Partha sprayed the entire area with magic arrows, showing his ability to target by sound alone. Shoo- 30 ting eared and iron arrows, and spears, bull of the Bharatas, releasing his unerring arrows, he was tortured by thirst. He had sprayed the sky with many swarms of arrows.

The *yaksha* said:

“Why strike back, Partha? Answer the questions and then you can drink. But if you drink and haven’t answered the questions, as soon as you touch so much as a drop, you’ll die.” Addressed in this way, Partha Dhanam-jaya, the left-handed archer, ignored such words, drank and dropped down dead.

Then Kuntí’s son, Yudhi-shthira, said to Bhima-sena: “Nákula, Saha-deva and Árjuna, have been gone a long time looking for water, and are not coming back, Bhárata, incinerator of the foe. If you will, go and fetch them, and bring 35 back some water.”

Bhīmasenas «tath” êty» uktvā tām diśam pratyapadyata  
 Yatra te puruṣa|vyāghrā bhrātaro ’sya nipātitāḥ.  
 tān dṛṣṭvā duḥkhito Bhīmas trṣayā ca prapīḍitāḥ  
 Amanyata mahā|bāhuḥ: «karma tad yakṣa|rakṣasām.  
 sa cintayām āsa tadā: yoddhavyam dhruvam adya vai.»  
 «Pāsyāmi tāvat pānīyam iti». Pārtho vṛk’|ōdaraḥ  
 tato ’bhyadhāvat pānīyam pipāsuḥ puruṣa|rṣabhaḥ.

## YAKṢA uvāca:

«Mā tāta sāhasam kārṣīr. mama pūrva|parigrahaḥ.  
 praśnān uktvā tu Kaunteya tataḥ piba harasva ca.»

40 Evam uktaś tadā Bhīmo yakṣen̄’ āmita|tejasā  
 avijñāy’ āiva\* tān praśnān pītv” āiva nipapāta ha.

Tataḥ Kuntīsuto rājā vicintya puruṣa|rṣabhaḥ  
 samutthāya mahā|bāhur dāhyamānena cetasā  
 Vyapeta|jana|nirghoṣam praviveśa mahā|vanam  
 rurubhiś ca varāhaiś ca pakṣibhiś ca niṣevitam  
 Nīla|bhāsvara|varṇaiś ca pādapair upaśobhitam  
 bhramarair upagītam ca pakṣibhiś ca mahā|yaśāḥ.  
 Sa gacchan kānane tasmin hemajāla|pariṣkṛtam  
 dadarśa tat saraḥ śrīmān Viśvakarma|kṛtam yathā  
 45 Upetam nalinījālaiḥ sindhuvāraiś ca vetasaiḥ\*  
 ketakaiḥ karavīraiś ca pippalaiś c’ āiva samvṛtam.  
 śram’|ārtas tad upāgamyā saro dṛṣṭv” ātha vismitaḥ.

## VAIŚAMPĀYANA uvāca:

313.1 Sa dadarśa hatān bhrātṛn loka|pālān iva cyutān  
 yugānte samanuprāpte Sakra|pratima|gauravān.  
 Vinikīrṇa|dhanur|bāṇam dṛṣṭvā nihatam Arjunam  
 Bhīmasenam yamau c’ āiva nirviceṣṭān gat’|āyusah

Bhima-sena agreed, and set out for that place where those tigerish men, his brothers, had fallen. Seeing them, Bhima was distressed, and tortured by thirst. Great Arm thought: "This is the work of *yakshas* or *rákshasas*." He realized then that he would certainly have to fight that day. "But before that I shall drink the water." So thinking, wolf-bellied Partha, bull of a man, ran thirstily to the water.

The *yaksha* said:

"Don't act too hastily, friend. This has been mine from ancient times. When you have answered my questions, son of Kuntí, then you can drink and carry." Thus addressed 40 by the *yaksha*, whose energy was measureless, Bhima then ignored those questions, drank and dropped down dead.

Then Kuntí's son, the strong-armed king, deliberated, and arose with his mind on fire. He entered the great forest, inhabited by deer and boar and birds, where human sound had ceased. It was made beautiful by trees the color of light and dark; the celebrated man was sung to by bees and birds. Walking in that forest, he saw the beautiful lake, surrounded by nets of gold, as though made by Vishva-karman. It was 45 covered with interlaced lotuses, Negundo lilies, reeds, *ké-takas*, oleanders and fig trees. He had approached the lake wearily, but once he had seen it he was amazed.

VAISHAM-PÁYANA said:

He saw his dead brothers, as weighty as Shakra, fallen 313.1 like the world's guardians at the end of a world age. Seeing Árjuna, his bow and arrows scattered, Bhima-sena and the twins motionless and lifeless, he sighed long and hot, bathed in tears of grief. Seeing all those brothers lying dead,

Sa dīrgham uṣṇam niḥsvasya śoka|bāṣpa|pariplutaḥ  
tān dṛṣṭvā patitān bhrātṛn sarvāṁś cintā|samanvitāḥ  
Dharma|putro mahā|bāhur vilalāpa suvistaram:

«nanu tvayā mahā|bāho pratijñātaṁ Vṛkodara:

5 〈Suyodhanasya bhetsyāmi gadayā sakthinī raṇe!  
vyartham̄ tad adya me sarvam̄ tvayi vīre nipātite  
Mah”ātmani mahā|bāho Kurūṇāṁ kīrti|vardhane.  
manuṣya|sambhavā vāco vidharmiṇyah pratiśrutāḥ.  
Bhavatām̄, divya|vācas tu tā bhavantu katham̄ mṛṣā?  
devāś c’ āpi yad” āvocan sūtake tvām̄ Dhanam̄jaya:  
〈Sahasr’āksād an|avarah Kunti putras tav’ ēti vai  
uttare Pāriyātre ca jagur bhūtāni sarvaśah:  
〈Vipranaṣṭām̄ śriyam̄ c’ āiṣām̄ āhartā punar añjasā  
n’ āsyā jetā raṇe kaś cid, ajetā n’ āiṣā kasya cit.〉

10 So ’yam mṛtyu|vaśam̄ yātaḥ katham̄ Jiṣṇur mahā|balah?  
ayaṁ mam’ āśām̄ saṁhatya śete bhūmau Dhanam̄jaya  
Āśritya yam̄ vayam̄ nātham̄ duḥkhāny etāni sehima.  
raṇe pramattau vīrau ca sadā śatrūṇi barhaṇau  
Katham̄ ripu|vaśam̄ yātau Kuntī|putrau mahā|balau  
yau sarv’|āstr’|āpratihatāu Bhīmasena|Dhanam̄jaya?  
Āśma|sāra|mayaṁ nūnam̄ hṛdayam̄ mama durhṛdah  
yamau yad etau dṛṣṭv” ādyā patitau n’ āvadīryate.

Śāstra|jñā deśa|kāla|jñās tapo|yuktāḥ kriy”|ānvitāḥ  
akṛtvā sadṛśam karma kim̄ śedhvam̄ puruṣa|rṣabhāḥ?

15 Avikṣata|śarīrāśi c’ āpy apramṛṣṭa|śarāsanāḥ  
asam̄jñā bhuvi saṅgamya kim̄ śedhvam̄ aparājītāḥ?»

Great Arm, the son of Dharma, was full of care; vehemently, he lamented:

“Surely, Great Arm Vrikódara, you vowed: ‘With a mace 5  
I shall smash Suyódhana’s thighs in battle!’ All that is now  
useless for me, Great Arm, booster of the fame of the Kurus,  
since you, the great-souled hero, have fallen. The promises  
that men produce may transgress the Law. Very well, how  
can divine utterances be in vain? Even when the gods said  
of you at your birth, Dhanam-jaya: ‘Your son, Kuntí, is not  
inferior to Indra of a thousand eyes!’ And in the northern  
Pariyátra mountains, all beings sang: ‘And he shall quickly  
restore these people’s lost glory. No one shall beat him in  
battle, and there is no one he shall not beat.’

Then how has Jishnu, whose power is so great, fallen 10  
into the power of death? Dhanam-jaya lies on the ground,  
killing my hope—the protector on whom we depended  
while enduring such miseries. How have those heroes, the  
mighty sons of Kuntí, Bhima-sena and Dhanam-jaya, reck-  
less in battle, ever tearing their enemies, who repelled every  
weapon, fallen into the power of the enemy? Surely my  
wicked heart is made of iron, since, seeing these two prone,  
it does not split.

Bulls among men, you know scripture, time and place,  
you are wedded to asceticism, and practice ritual—what’s  
the good of lying down when you haven’t performed the  
required action? What’s the good of coming together un- 15  
conquered, and lying senseless on the earth, with your bows  
unbroken, and your bodies unhurt?”

Sānūn iv' ādreḥ saṃsuptān dṛṣṭvā bhrātṛn mahā|matiḥ  
sukham prasuptān prasvinnaḥ khinnah kaṣṭām daśām gataḥ.  
«Evam ev' ēdam ity» uktvā dharm|ātmā sa nar'|ēśvaraḥ  
śoka|sāgara|madhya|sthō dadhyau kāraṇam ākulah.

Iti|kartavyatām c' ēti deśa|kāla|vibhāga|vit  
n' ābhipede mahā|bāhuś cintayāno mahā|matiḥ.

Atha saṃstabhya dharm'|ātmā tad" ātmānam tapah|sutaḥ  
evam vilapya bahudhā dharmā|putro Yudhiṣṭhirah

20 Buddhyā vicintayām āsa vīrāḥ kena nipātitāḥ:

«N' āiśām śastra|prahāro 'sti. padam n' ēḥ' āsti kasya cit.  
bhūtam mahad idam manye bhrātarō yena me hatāḥ.

Ek'|āgram cintayiṣyāmi, pītvā vetyāmi vā jalām.  
syāt tu Duryodhanen' ēdam upāṁśu|vihitām kṛtam,  
Gāndhāra|rāja|racitām satataṁ jihma|buddhīnā  
yasya kāryam akāryam vā samam eva bhavaty uta.

Kas tasya viśvased vīro dus|kṛter akṛt'|ātmānaḥ  
atha vā puruṣair gūḍhaiḥ prayogo 'yam dur|ātmānaḥ?

25 Bhaved iti» mahā|buddhir bahudhā tad acintayat.

tasy' āśīn na viṣen' ēdam udakam dūṣitām yathā.

«Mṛtānām api c' āiteśām vikṛtām n' āiva jāyate  
mukha|varṇāḥ prasannā me bhrātṛṇām ity» acintayat.

«Ek'|āikaśāś c' āugha|balān imān puruṣa|sattamān  
ko 'nyah pratisamāseta kāl'āntaka|Yamād ṛte?»

Etena vyavasāyena tat toyam vyavagāḍhavān,  
gāhamānaś ca tat toyam antariksāt sa śūśruve:

Seeing his brothers sleeping happily, like slumbering mountain ridges, high-minded Yudhi-shthira, sweating, was filled with pain. Saying, “So that’s the way it is. . . ,” the soul of the Law, the lord of men, confounded, and marooned on an ocean of grief, sought to establish the cause. And so reflecting, the mighty-armed and clever man, who knew the divisions of time and place, could not decide what was to be done. Then, the son of the Law, the soul of the Law, Yudhi-shthira, the son of austerity, who had lamented in many ways, rallied himself, and reflected in his mind on who had felled the heroes.

“There is no mark of a weapon upon them, and no trace of anyone else. I suppose this is a mighty being that has slain my brothers. I shall ponder this intently—or I shall drink the water and know. But it may be that what has been done was arranged secretly by Duryódhana, and produced, as always, by the Gandhára king\* with the crooked mind. What hero would put his trust in that man of unfashioned soul and wicked behavior, for whom right and wrong are one and the same? Or this may be a device of that wicked soul employing hidden henchmen. So it was that that most intelligent man thought about it in many ways. It seemed to him that the water was not fouled with poison, since, although they were dead, there was no sign of disfigurement: “My brothers’ complexions are clear,” he thought. “Who else except Yama—all-destroying time—could be a match, one by one, for these supreme men, who had the power of a flood?” With this decided, he plunged into the water; and while he was immersing himself, he heard a voice from the sky:

YAKŞA uvāca:

«Aham bakaḥ śaivala|matsya|bhakṣo.

nītā mayā preta|vaśam tav' ânujāḥ.

tvam pañcamo bhavitā rāja|putra

na cet praśnān pṛcchato vyākaroṣi.

30 Mā tāta sāhasam kārṣīr. mama pūrva|parigrahah.

praśnān uktvā tu Kaunteya tataḥ piba harasva ca.»

YUDHIṢTHIRA uvāca:

«Rudrāṇām vā Vasūnām vā Marutām vā pradhāna|bhāk,  
pṛcchāmi, ko bhavān devo? n' āitac chakuninā kṛtam.

Himavān Pāriyātraś ca Vindhya Malaya eva ca

catvāraḥ parvatāḥ kena pātitā bhuri|tejasāḥ?

Atīva te mahat karma kṛtam ca balinām vara.

yān na devā na gandharvā n' âsurāś ca na rākṣasāḥ

Viṣaheran mahā|yuddhe kṛtam te tan mah”|âdbhutam.

na te jānāmi yat kāryam n' âbhijānāmi kāṅkṣitam.

35 Kautūhalām mahaj jātam sādhvasam c' āgataṁ mama

yen' âsmy udvigna|hṛdayaḥ samutpanna|śiro|jvaraḥ.

Pṛcchāmi bhagavam̄ tasmāt: ko bhavān iha tiṣṭhati?»

YAKŞA uvāca:

«yakṣo 'ham asmi, bhadram̄ te! n' âsmi pakṣī jale|caraḥ.

May” âite nihatāḥ sarve bhrātaras te mah”|âujasah.»

The *yaksha* said:

“I am a crane living on duckweed and fish.  
It is I who have brought your brothers  
Under the power of death.  
You’ll make a fifth, prince,  
If you don’t answer the questions I ask.  
Don’t act too hastily, friend. This has been mine from 30  
ancient times. When you have answered my questions, son  
of Kuntí, then you can drink and carry.”

YUDHI·SHTHIRA said:

“Who are you, I ask? A god? The greatest of the Rudras,  
Vasus or Maruts? A bird could not have done this. By whom  
have the four most glorious mountains—Himálaya, Pari-  
yátra, Vindhya and Málaya\*—been overthrown? You have  
done a very great deed, mightiest of the mighty! You have  
performed a great wonder on those whom neither gods, *gan-  
dhárvas*, anti-gods nor demons could overcome in mighty  
battle. I don’t know your business, and I don’t know your  
intention. I am full of a great curiosity, and I am very afraid. 35  
I ask you therefore, respectfully, you, who have sorrowed  
my heart, and given me a feverish headache, who are you,  
standing here?”

The *yaksha* said:

“I am, dear sir, a *yaksha*, and not a water bird. I felled all  
your mighty brothers.”

VAIŚAMPĀYANA uvāca:

tatas tām aśivāṁ śrutvā vācam sa paruś'ākṣarāṁ  
 Yakṣasya bruvato rājann upakramya tadā sthitah.  
 virūp'ākṣam mahākāyam yakṣam tāla|samucchrayam  
 Jvalan'ārka|pratikāśam adhṛṣyam parvat'ōpamam  
 vṛkṣam āśritya tiṣṭhantam dadarśa Bharata'ṛṣabhaḥ  
 40 Megha|gambhīra|nādena tarjayantam mahāsvanam.

YAKṢA uvāca:

«ime te bhrātaro rājan vāryamāṇā may” âsakṛt  
 Balāt toyam jihīrṣantas tato vai mṛditā mayā.  
 na peyam udakam rājan prāṇān iha parīpsatā.  
 Pārtha mā sāhasam kārṣīr. mama pūrva|parigrahah.  
 praśnān uktvā tu Kaunteya tataḥ piba harasva ca.»

YUDHIṢTHIRA uvāca:

«Na c' āham kāmaye yakṣa tava pūrva|parigraham.  
 kāmam n' āitat praśāṁsanti santo hi puruṣah sadā.  
 Yad” ātmanā svam ātmānam praśāṁset puruṣah prabho\*  
 yathā|prajñam tu te praśnān prativakṣyāmi. pṛccha mām!»

YAKṢA uvāca:

45 «Kim svid ādityam unnayati? ke ca tasy' ābhitaś carāḥ?  
 kaś c' āinam astam nayati? kasmīmś ca pratitiṣṭhati?»

YUDHIṢTHIRA uvāca:

«Brahm” ādityam unnayati. devās tasy' ābhitaś carāḥ.  
 dharmaś c' āstam nayati ca. satye ca pratitiṣṭhati.»

VAISHAM·PÁYANA said:

So, king, hearing the harsh and pernicious words spoken by the *yaksha*, he approached and stood there. The bull of the Bharatas saw the *yaksha* settled on a tree, standing like a mountain, unassailable, like fire or the sun, as high as a palm tree, big-bodied, with deformed eyes, making a threatening <sup>40</sup> noise, deep as the rumbling of a thundercloud.

The *yaksha* said:

“I repeatedly stopped these, your brothers, king, as they tried to remove the water by force: I killed them. Those here who wish to live should not drink this water, king! Don’t act too hastily, Partha. This has been mine from ancient times. When you have answered my questions, son of Kuntí, then you can drink and carry.”

YUDHI·SHTHIRA said:

“*Yaksha*, I don’t covet your ancient property; in any case, people never approve of that. As a person esteems himself through himself, so I shall answer your questions, my lord, according to my insight. Ask me!”

The *yaksha* said:

“What makes the sun rise? And what moves about him? <sup>45</sup> What makes him set? And on what is he founded?”

YUDHI·SHTHIRA said:

“Brahman makes the sun rise. The gods move about him. The Law makes him set. And he is founded on truth.”

YAKṢA uvāca:

«Kena svic chrotriyo bhavati? kena svid vindate mahat?  
kena svid dvitīyavān bhavati rājan? kena ca buddhimān?»

YUDHIṢṬHIRA uvāca:

«Śrutena śrotriyo bhavati. tapasā vindate mahat.  
dhṛtyā dvitīyavān bhavati. buddhimān vṛddhaḥ sevayā.»

YAKṢA uvāca:

«Kim brāhmaṇānāṁ devatvam?  
kaś ca dharmaḥ satām iva?  
kaś c' āiṣāṁ mānuṣo bhāvah?  
kim eṣām asatām iva?»

YUDHIṢṬHIRA uvāca:

50 «Svādhyāya eṣām devatvam. tapa eṣām satām iva.  
maraṇām mānuṣo bhāvah. parivādo 'satām iva.»

YAKṢA uvāca:

«Kim kṣatriyāṇāṁ devatvam? kaś ca dharmaḥ satām iva?  
kaś c' āiṣāṁ mānuṣo bhāvah? kim eṣām asatām iva?»

YUDHIṢṬHIRA uvāca:

«Iṣvāstram eṣām devatvam. yajña eṣām satām iva.  
bhayam vai mānuṣo bhāvah. parityāgo 'satām iva.»

The *yaksha* said:

“By what does one become learned? By what does one attain the great? Through what, king, can one have a second? And by what does one acquire judgment?”

YUDHI·SHTHIRA said:

“By instruction one becomes learned. By asceticism one attains the great. Through resolution one can have a second. By serving the elders one acquires judgment.”

The *yaksha* said:

“What is the divinity of brahmins? What way of life do they share with the good? What is their human nature? What do they share with the bad?”

YUDHI·SHTHIRA said:

“Vedic study is their divinity, asceticism what they share <sup>50</sup> with the good; being mortal is their human nature, slander what they share with the bad.”

The *yaksha* said:

“What is the divinity of warriors? What way of life do they share with the good? What is their human nature? What do they share with the bad?”

YUDHI·SHTHIRA said:

“The bow is their divinity, sacrifice what they share with the good; fear is their human nature, desertion what they share with the bad.”

YAKŞA uvāca:

«Kim ekaṁ yajñiyam̄ sāma? kim ekaṁ yajñiyam̄ yajuḥ?  
kā c' āikā vṛṇute yajñam̄? kām̄ yajñō n' ātivartate?»

YUDHIŞTHIRA uvāca:

«Prāṇo vai yajñiyam̄ sāma. mano vai yajñiyam̄ yajuḥ.  
vāg ekā vṛṇute yajñam̄. tām̄ yajñō n' ātivartate.»

YAKŞA uvāca:

55    «Kim̄ svid āvapatām̄ śreṣṭham̄?  
      kim̄|svin nivapatām̄ varam?  
      kim̄ svit pratiṣṭhamānānām̄,  
      kim̄|svit prasavatām̄ varam?»

YUDHIŞTHIRA uvāca:

«Varṣam̄ āvapatām̄ śreṣṭham̄. bījam̄ nivapatām̄ varam.  
gāvah̄ pratiṣṭhamānānām̄, putrah̄ prasavatām̄ varah̄.»

YAKŞA uvāca:

«Indriy'|ārthān anubhavan buddhimān loka|pūjitaḥ  
saṁmataḥ sarva|bhūtānām ucchvasan ko na jīvati?»

The *yaksha* said:

“What is the one sacrificial chant? What is the one sacrificial formula? What one thing covers the sacrifice? What one thing does the sacrifice not exceed?”

YUDHI-SHTHIRA said:

“Breath is the sacrificial chant, mind the sacrificial formula. Speech is the one thing that covers the sacrifice, and that is the thing the sacrifice does not exceed.”

The *yaksha* said:

“What is the best for those cultivating? What is the best for those sowing? What is best for those dwelling, for those begetting?” 55

YUDHI-SHTHIRA said:

“Rain is the best for the cultivating; seed is the best for the sowing. Cows are the best for those dwelling, a son for those begetting.”

The *yaksha* said:

“Who experiences the objects of the senses, is intelligent, honored in the world, respected by all beings, breathing, but not alive?”

YUDHIŠTHIRA uvāca:

«Devat”|ātithi|bhṛtyānāṁ pitṛṇāṁ ātmanaś ca yaḥ  
na nirvapati pañcānāṁ ucchvasan na sa jīvati.»

YAKṢA uvāca:

«Kim svid gurutaram bhūmeh?  
kim svid uccataram ca khāt?  
kim svic chīgrataram vāyoḥ?  
kim svid bahutaram trṇāt?»

YUDHIŠTHIRA uvāca:

60 «Mātā gurutarā bhūmeh. khāt pit” ôccataras tathā.  
manah śīgrataram vātāc. cintā bahutarī trṇāt.»

YAKṢA uvāca:

«Kim svit suptam na nimiṣati? kim svij jātam na copati?  
kasya svidd hṛdayam n’ âsti? kim svid vegena vardhate?»

YUDHIŠTHIRA uvāca:

«Matsyahupto na nimiṣaty. aṇḍam jātam na copati.  
aśmano hṛdayam n’ âsti. nadī vegena vardhate.»

YAKṢA uvāca:

«Kim svit pravasato mitram? kim svin mitram gṛhe sataḥ?  
āturasya ca kim mitram? kim svin mitram mariṣyataḥ?»

YUDHIŠTHIRA uvāca:

«Sārthaḥ pravasato mitram. bhāryā mitram gṛhe sataḥ.  
āturasya bhiṣaṇ mitram. dānamitram mariṣyataḥ.»

YUDHI-SHTHIRA said:

“One who makes no offering to the five—gods, guests, dependents, ancestors, himself—is breathing but not alive.”

The *yaksha* said:

“What is heavier than the earth, higher than heaven, faster than the wind, more numerous than grass?”

YUDHI-SHTHIRA said:

“The mother is weightier than the earth, and the father 60  
higher than heaven; the mind is faster than the wind, and  
cares more numerous than grass.”

The *yaksha* said:

“What does not shut its eyes when asleep? What does  
not stir when born? What has no heart? What increases  
by rushing?”

YUDHI-SHTHIRA said:

“A fish does not shut its eyes when asleep. An egg doesn’t  
stir when born. A stone has no heart. A river increases  
by rushing.”

The *yaksha* said:

“What is the friend of the traveller? What is the friend  
of the one at home? What is the friend of the sick? What is  
the friend of the dying?”

YUDHI-SHTHIRA said:

“A caravan is the friend of the traveller. A wife is the  
friend of the one at home. A doctor the friend of the sick.  
Charity is the friend of the dying.”

YAKŞA uvāca:

65    «Ko 'tithih̄ sarva|bhūtānām?  
 kim̄ svid dharmam̄ sanātanam?  
 amṛtam̄ kim̄ svid rāj̄|ēndra?  
 kim̄ svit sarvam̄ idam̄ jagat?»

YUDHIŞTHIRA uvāca:

«Atithih̄ sarva|bhūtānām agnih̄. somo gav”|amṛtam.  
 sanātano ’mr̄to dharmo. vāyuḥ sarvam̄ idam̄ jagat.»

YAKŞA uvāca:

Kim̄ svid eko vicarate? jātaḥ ko jāyate punaḥ?  
 kim̄ svidd himasya bhaiṣajyam̄? kim̄ svid āvapanam̄ mahat?

YUDHIŞTHIRA uvāca:

«Sūrya eko vicarati. candramā jāyate punaḥ.  
 agnir himasya bhaiṣajyam̄. bhūmir āvapanam̄ mahat.»

YAKŞA uvāca:

«Kim̄ svid eka|padam̄ dharmyam̄?  
 kim̄ svid eka|padam̄ yaśah̄?  
 kim̄ svid eka|padam̄ svargyam̄?  
 kim̄ svid eka|padam̄ sukham?»

YUDHIŞTHIRA uvāca:

70    «Dākṣyam eka|padam̄ dharmyam̄.  
 dānam̄ eka|padam̄ yaśah̄.  
 satyam eka|padam̄ svargyam̄.  
 śīlam eka|padam̄ sukham.»

YAKŞA uvāca:

«Kim̄ svid ātmā manusyasya? kim̄ svid daiva|kṛtaḥ sakhaḥ?  
 upajīvanam̄ kim̄ svid asya? kim̄ svid asya parāyanam?»

The *yaksha* said:

“Who is the guest of all beings? What is the Eternal Law? 65  
What is the nectar of immortality, king of kings? What is  
this whole universe?”

YUDHI-SHTHIRA said:

“Fire is the guest of all beings. Soma is immortal cow-  
milk. The Eternal Law is immortality. Wind is the whole  
universe.”

The *yaksha* said:

What travels alone? Who is born again? What is the rem-  
edy against snow? What is the great vessel?

YUDHI-SHTHIRA said:

“The sun travels alone. The moon is born again. Fire is  
the remedy against snow. The earth is the great vessel.”

The *yaksha* said:

“What in a word is virtuous? What in a word is fame?  
What in a word leads to heaven? What in a word is happi-  
ness?”

YUDHI-SHTHIRA said:

“In a word, industry is virtuous. In a word, giving is fame. 70  
In a word, truth leads to heaven. In a word, good conduct  
is happiness.”

The *yaksha* said:

“What is the self of a man? What is the friend made by  
fate? What supports his life? What is his final resort?”

YUDHIŠTHIRA uvāca:

«Putra ātmā manusyasya. bhāryā daiva|kṛtaḥ sakhaḥ.  
upajīvanam ca parjanyo. dānam asya parāyaṇam.»

YAKṢA uvāca:

«Dhanyānām uttamam kim svid  
dhanānām syāt kim uttamam?  
lābhānām uttamam kim syāt?  
sukhānām syāt kim uttamam?»

YUDHIŠTHIRA uvāca:

«Dhanyānām uttamam dākṣyam.  
dhanānām uttamam śrutam.  
lābhānām śreya ārogyam.  
sukhānām tuṣṭir uttamā.»

YAKṢA uvāca:

75 «Kaś ca dharmah paro loke? kaś ca dharmah sadā|phalah?  
kim niyamya na śocanti? kaiś ca saṃdhir na jīryate?»

YUDHIŠTHIRA uvāca:

«Ānṛśamṣyam paro dharmas. trayī|dharmah sadā|phalah.  
mano yamya na śocanti. saṃdhiḥ sadbhīr na jīryate.»

YAKṢA uvāca:

«Kim nu hitvā priyo bhavati? kim nu hitvā na śocati?  
kim nu hitv” ārthavān bhavati? kim nu hitvā sukhī bhavet?»

YUDHI-SHTHIRA said:

“A son is the self of a man. A wife is the friend made by fate. The rain cloud supports his life. Charity is his final resort.”

The *yaksha* said:

“What is the greatest of riches? What is the greatest of possessions? What is the greatest of profitable things? What is the greatest of agreeable things?”

YUDHI-SHTHIRA said:

“Skill is the greatest of riches. Learning is the greatest of possessions. Being healthy is the greatest of profitable things. Contentment is the greatest of agreeable things.”

The *yaksha* said:

“What is the highest Law in the world? What Law always bears fruit? What doesn’t cause them grief when controlled? The bond with whom cannot decay?”

YUDHI-SHTHIRA said:

“Absence of cruelty is the highest Law in the world. The Vedic law always bears fruit. The mind doesn’t cause them grief when controlled. The bond with the good cannot decay.”

The *yaksha* said:

“One becomes friendly through renouncing what? One does not grieve through renouncing what? One becomes wealthy through renouncing what? One may become happy through renouncing what?”

YUDHIŠTHIRA uvāca:

«Mānam hitvā priyo bhavati. krodham hitvā na ūocati. kāmam hitvā” ārthavān bhavati. lobham hitvā sukhī bhavet.»

YAKŠA uvāca:

Kim|artham brāhmaṇe dānam? kim|artham naṭa|nartake? kim|artham c’ āiva bhṛtyeṣu? kim|artham c’ āiva rājasu?

YUDHIŠTHIRA uvāca:

80 Dharm’|artham brāhmaṇe dānam,  
yaśo|rtham naṭa|nartake.  
bhṛtyeṣu bharan’|artham vai.  
bhay’|artham c’ āiva rājasu.

YAKŠA uvāca:

«Kena svid āvṛto lokah? kena svin na prakāśate?  
kena tyajati mitrāṇi? kena svargam na gacchat?»

YUDHIŠTHIRA uvāca:

«Ajñānen’ āvṛto lokas tamasā na prakāśate.  
lobhāt tyajati mitrāṇi. saṅgāt svargam na gacchat.»

YAKŠA uvāca:

«Mṛtaḥ katham syāt puruṣah?  
katham rāṣṭram mṛtam bhavet?  
śrāddham mṛtam katham ca syāt?  
katham yajño mṛto bhavet?»

YUDHI-SHTHIRA said:

“By renouncing pride one becomes friendly. By renouncing anger one does not grieve. By renouncing desire one becomes wealthy. By renouncing greed one becomes happy.”

The *yaksha* said:

What is the purpose of giving to brahmins? To dancers and actors? To servants? And to kings?

YUDHI-SHTHIRA said:

One gives to brahmins for religious merit; to dancers and 80 actors for fame; to servants to support them; to kings out of fear.

The *yaksha* said:

“Because of what is the world hidden? Because of what does it not become visible? Because of what are friends abandoned? Because of what does one not go to heaven?”

YUDHI-SHTHIRA said:

“Because of ignorance the world is hidden. Because of the constituent of darkness it does not appear. Because of greed friends are abandoned. Because of wordly attachment one does not go to heaven.”

The *yaksha* said:

“How can a man be dead? How can a kingdom be dead? How can a ritual for the dead be dead? How can a sacrifice be dead?”

YUDHIŠTHIRA uvāca:

«Mṛto daridraḥ puruṣo. mṛtam rāṣṭram arājakam.  
mṛtam aśrotriyam śrāddham. mṛto yajñas tv adakṣiṇah.»

YAKṢA uvāca:

85    «Kā dik? kim udakam proktam?  
          kim annam? kim ca vai viṣam?  
śrāddhasya kālam ākhyāhi,  
tataḥ piba harasva ca.»

YUDHIŠTHIRA uvāca:

«Santo dig. jalam ākāśam. gaur annam. prārthanā viṣam.  
śrāddhasya brāhmaṇah kālah. kathaṁ vā yakṣa manyase?»

YAKṢA uvāca:

«Tapah kim|lakṣaṇam proktam? ko damaś ca prakīrtitah?  
kṣamā ca kā parā proktā? kā ca hrīḥ parikīrtitā?»

YUDHIŠTHIRA uvāca:

«Tapah svadharma|vartitvam. manaso damaṇam damaḥ.  
kṣamā dvandva|sahiṣṇutvam. hrīr akārya|nivartanam.»

YAKṢA uvāca:

«Kim jñānam procyate rājan? kah śamaś ca prakīrtitah?  
dayā ca kā parā proktā? kim c' ārjavam\* udāhṛtam?»

YUDHI-SHTHIRA said:

“A poor man is dead. A kingdom without a king is dead. A ritual for the dead without a learned brahmin is dead. And a sacrifice without a fee for the priests is dead.”

The *yaksha* said:

“What is the right direction? What is called water? What 85 food, and what poison? Tell me the time for the ritual for the dead. Then you can drink and carry.”

YUDHI-SHTHIRA said:

“The good are the right direction. Space is water, the cow is food, begging is poison. A brahmin is the time for the ritual for the dead.\* Or what do you think, *yaksha*?”

The *yaksha* said:

“What is said to be the distinguishing characteristic of asceticism? What is called self-restraint? What is known as the highest forbearance? And what is called shame?”

YUDHI-SHTHIRA said:

“Living according to your inherent duty is asceticism. Subduing the mind is self-restraint. Forbearance is the ability to support opposites. Shame is giving up improperly.”

The *yaksha* said:

“What is said to be knowledge, king? What is called peace? What is said to be the highest compassion? What is called rectitude?”

YUDHIŠTHIRA uvāca:

90 «Jñānam tattv' | artha|sambodhaḥ. śamaś citta|praśāntatā.  
dayā sarva|sukh' | aiśitvam. ārjavam sama|cittatā.»

YAKṢA uvāca:

«Kah śatrur durjayaḥ? puṇśām kaś ca vyādhir anantakah?  
kīdrśāś ca smṛtaḥ sādhur? asādhuh kīdrśaḥ smṛtaḥ?»

YUDHIŠTHIRA uvāca:

«Krodhaḥ sudurjayaḥ śatrur. lobho vyādhir anantakah.  
sarva|bhūta|hitaḥ sādhur. asādhur nirdayaḥ smṛtaḥ.»

YAKṢA uvāca:

«Ko moho procyate rājan? kaś ca mānaḥ prakīrtitah?  
kim ālasyam ca vijñeyam? kaś ca śokaḥ prakīrtitah?»

YUDHIŠTHIRA uvāca:

«Moho hi dharma|mūḍhatvam.  
mānas tv ātm' | ābhimānitā.  
dharma|niśkriyat” ālasyam.  
śokas tv ajñānam ucyate.»

YAKṢA uvāca:

95 «Kim sthairyam ḥṣibhiḥ proktam?  
kim ca dhairyam udāhṛtam?  
snānam ca kim param proktam?  
dānam ca kim ih' ḥocyate?»

YUDHIŠTHIRA uvāca:

«Sva|dharme sthiratā sthairyam. dhairyam indriya|nigrahaḥ  
snānam mano|mala|tyāgo. dānam vai bhūta|rakṣanam.»

YUDHI-SHTHIRA said:

“Knowledge is understanding of the nature of reality. 90  
 Peace is a composed mind. Compassion is wishing well in  
 all directions. Rectitude is a balanced mind.”

The *yaksha* said:

“What enemy is invincible? And what is an unending  
 disease for man? What kind of person is recalled as honest?  
 What kind as dishonest?”

YUDHI-SHTHIRA said:

“Anger is a most invincible enemy, greed is an unending  
 disease. An honest person is recalled as one well disposed  
 toward all beings, a dishonest person as cruel.”

The *yaksha* said:

“What is called delusion, king? And what is called pride?  
 What is known as idleness? And what is called grief?”

YUDHI-SHTHIRA said:

“Delusion is confusion concerning the Law. Pride is self-  
 conceitedness; idleness neglect of duties. Grief is called ig-  
 norance.”

The *yaksha* said:

“What do the seers call stability? What is fortitude called? 95  
 What is the unsurpassed bath? What is liberality?”

YUDHI-SHTHIRA said:

“Stability is sticking to one’s inherent duty, fortitude is  
 controlling the senses, the unsurpassed bath is washing away  
 the mind’s impurities, and liberality is protecting creatures.”

YAKŞA uvāca:

«Kah paṇḍitah pumāñ jñeyo? nāstikah kaś ca ucyate? ko mūrkhaḥ? kaś ca kāmaḥ syāt? ko matsara iti smṛtaḥ?»

YUDHIṢTHIRA uvāca:

«Dharma|jñāḥ paṇḍito jñeyo. nāstiko mūrkha ucyate. kāmaḥ saṃsāra|hetuś ca. hṛt|tāpo matsaraḥ smṛtaḥ.»

YAKŞA uvāca:

«Ko 'haṅkāra iti proktah. kaś ca dambhaḥ prakīrtitah? kim tad daivam param proktam. kim tat paśunyam ucyate?»

YUDHIṢTHIRA uvāca:

100     «Mah”|ājñānam ahaṅkāro.  
dambho dharmo dhvaj’|ōcchrayah.  
daivam dāna|phalam proktam.  
paśunyam para|dūṣaṇam.»

YAKŞA uvāca:

«Dharmaś c’ ārthaś ca kāmaś ca paras|para|virodhinah. esām nitya|viruddhānām katham ekatra saṅgamah?»

YUDHIṢTHIRA uvāca:

«Yadā dharmāś ca bhāryā ca paras|para|vaś’|ānugau tadā dharm’|ārtha|kāmānām trayāṇām api saṅgamah.»

YAKŞA uvāca:

«Akṣayo narakah kena prāpyate Bharata’|ṛṣabha?  
etam me pṛcchataḥ praśnam tac chīghram vaktum arhasi!»

The *yaksha* said:

“What man should be thought learned? Who is called an atheist? Who is called stupid? What causes desire? What is envy?”

YUDHI-SHTHIRA said:

“One who knows the Law is thought learned. A stupid person\* is called an atheist, an atheist is called stupid. Desire is caused by the cycle of rebirth, and heart’s anguish is envy.”

The *yaksha* said:

“What is called egoism? What is called hypocrisy? What is the best thing to come from the gods? What is calumny?”

YUDHI-SHTHIRA said:

“Great ignorance is egoism. Hypocrisy is the raising of a <sup>100</sup> religious banner. The fruit of giving is said to come from the gods. Calumny is disparaging others.”

The *yaksha* said:

“Law, profit and desire are opposed to one another. How can these perpetual opposites come together in the same place?”

YUDHI-SHTHIRA said:

“When Law and a wife are submissive to each other, then the triad of Law, profit and desire come together.”

The *yaksha* said:

“Bull of the Bharatas, who goes to imperishable hell? Answer my question swiftly!”

## YUDHIŠTHIRA uvāca:

«Brāhmaṇam svayam āhūya yācamānam akiñcanam  
paścān «n' āst' iti» yo brūyāt so 'kṣayam narakam vrajet.  
105 Vedeṣu dharmaśāstreṣu mithyā yo vai dvijātiṣu  
deveṣu pitṛīdharmeṣu so 'kṣayam narakam vrajet.  
Vidyamāne dhane lobhād dānaḥbhogaḥvivarjitaḥ  
paścān «n' āst' iti» yo brūyāt so 'kṣayam narakam vrajet.»

## YAKṢA uvāca:

«Rājan kulena vṛttena svādhyāyena śrutena vā  
brāhmaṇyam kena bhavati? prabṛūhy etat suniścitam!»

## YUDHIŠTHIRA uvāca:

«Śrīnu yakṣa! kulam tāta na svādhyāyo na ca śrutam  
kāraṇam hi dvijatve ca; vṛttam eva, na samśayah.  
Vṛttam yatnena samṛakṣyam brāhmaṇena viśeṣataḥ.  
akṣīṇaḥvṛtto na kṣīṇo vṛttatas tu hato hataḥ.  
110 Paṭhakāḥ paṭhakāś c' āiva ye c' ānye śāstraḥcintakāḥ  
sarve vyasanino mūrkhā; yaḥ kriyāvān sa paṇḍitah.  
Caturvedo 'pi durvṛttah sa śūdrād atiricyate.  
yo 'gnihotraḥparo dāntah sa brāhmaṇa iti smṛtaḥ.»

YUDHI·SHTHIRA said:

“He who voluntarily summons a destitute brahmin asking for a gift, and then tells him there is nothing for him, is cast into an imperishable hell. He who acts improperly with 105 regard to the Vedas, the Law Manuals, the twice-born, gods and the rites due to the fathers is cast into an imperishable hell. He who has wealth but, because of his greed, doesn’t give or enjoy it, and then denies that he has anything, is cast into an imperishable hell.”

The *yaksha* said:

“By what, king, does one become a brahmin—birth, behavior, study or learning? Say for certain!”

YUDHI·SHTHIRA said:

“Listen, dear *yaksha*, neither birth, study nor learning make one a brahmin. It’s behavior alone, without a doubt! A brahmin, especially, should take pains to guard his behaviour. The man whose conduct does not fail is not corrupted, but one can be undone again and again in line with one’s behavior. Teachers and taught, and others who study 110 the texts, all work hard at being stupid; it’s the man who performs religious rites who is a learned authority. Even a man who knows the four Vedas is inferior to a servant\* if his behavior is bad. It is the restrained man, who concentrates on the offering into the fire, who is designated a brahmin.”

YAKŞA uvāca:

«Priya|vacana|vādī kim labhate?  
 vimṛśita|kārya|karah kim labhate?  
 bahu|mitra|karah kim labhate?  
 dharme rataḥ kim labhate? kathaya!»

YUDHIŞTHIRA uvāca:

«Priya|vacana|vādī priyo bhavati.  
 vimṛśita|kārya|karo 'dhikam jayati.  
 bahu|mitra|karah sukham vasate.  
 yaś ca dharma|rataḥ sa gatim labhate.»

YAKŞA uvāca:

«Ko modate? kim āścaryam? kah panthāḥ? kā ca vārttikā?  
 vada me caturaḥ praśnān, mṛtā jīvantu bāndhavāḥ.»

YUDHIŞTHIRA uvāca:

115 «Pañcame 'hani şaṣṭe vā śākam pacati sve gṛhe  
 an|rṇī c' āpravāśī ca sa vāri|cara modate.  
 Ahany ahani bhūtāni gacchant' iha Yam'ālayam  
 śeṣāḥ sthāvaram icchanti. kim āścaryam ataḥ param?  
 Tarko 'pratiṣṭhāḥ, śrutayo vibhinnā,  
 n' āika ṛṣir yasya mataḥ pramāṇam,  
 dharmasya tattvam nihitam guhāyām.  
 mahā|jano yena gataḥ sa panthāḥ.  
 Asmin mahā|moha|maye kaṭāhe

The *yaksha* said:

What does the utterer of pleasant words attain?  
 What is to be gained by the man who performs his  
     actions after consideration?  
 What does the man who has made many friends  
     obtain?  
 What does the man devoted to the Law attain? Speak!

YUDHI-SHTHIRA said:

The utterer of pleasant words becomes popular;  
 The man who performs his actions after consideration  
     acquires an abundance;  
 The man who has made many friends lives happily;  
 And the man devoted to the Law attains a good rebirth.

The *yaksha* said:

“Who is happy? What is quite extraordinary? What is  
 the path? And what is the news? Answer my four questions,  
 and your dead brothers shall live.”

YUDHI-SHTHIRA said:

“The man who, O water-goer, on the fifth or sixth day, 115  
 cooks vegetables in his own home, who has no debts and is  
 not in exile, is truly happy. Day after day creatures here go to  
 Yama’s realm; the rest go on wanting something permanent.  
 What could be more extraordinary than that?

Reasoning has no foundation,  
 The revealed texts contradict one another,  
 There is not one sage whose opinion is authoritative,  
 The truth concerning the Law is hidden in a cave.  
 The way the great have gone—that is the path.  
 In this boiler made from delusion,

sūry'|âgninā rātri|div'|êndhanena  
 māsa'|rtu|darvī|parighaṭṭanena  
 bhūtāni kālah pacat' īti vārttā.»

YAKṢA uvāca:

«Vyākhyātā me tvayā praśnā yathā tathyam param|tapa.  
 puruṣam tv idānīm vyākhyāhi yaś ca sarva|dhanī narah.»

YUDHIṢṬHIRA uvāca:

120 «Divam spr̄śati bhūmīm ca śabdah puṇyena karmaṇā.  
 yāvat sa śabdo bhavati tāvat puruṣa ucyate.  
 Tulye priy'|āpriye yasya sukha|duḥkhe tath' āiva ca  
 atit'|ānāgate c' ḫbhe sa vai sarva|dhanī narah.»

YAKṢA uvāca:

«Vyākhyātah puruṣo rājan yaś ca sarva|dhanī narah  
 tasmāt tvam ekaṁ bhrātṛṇām yam icchasi sa jīvatu.»

YUDHIṢṬHIRA uvāca:

«Śyāmo ya eṣa rakt'|ākṣo bṛhac|chāla iv' ḫtthitah  
 vyūḍh'|ōrasko mahā|bāhur Nakulo yakṣa jīvatu.»

YAKṢA uvāca:

«Priyas te Bhīmaseno 'yam, Arjuno vah parāyaṇam.  
 sa kasmān Nakulo rājan sāpatnam jīvam icchasi?  
 125 Yasya nāga|sahasreṇa daśa|saṁkhyena vai balam  
 tulyam tam Bhīmam utsṛjya Nakulam jīvam icchasi?»

With the sun as its fire,  
and days and nights as its kindling,  
With the months and seasons as its stirring ladle,  
Time cooks beings—that is the news.”

The *yaksha* said:

“You have answered my questions correctly, incinerator of the foe. Tell me now, who is a man, and what man possesses all riches?”

YUDHI-SHTHIRA said:

“The report of a good action touches heaven and earth: <sup>120</sup> as long as that report lasts one is called a man. The man for whom pleasure and pain are the same, and happiness and misery, and both the past and the future, possesses all riches.”

The *yaksha* said:

“King, you have told me who is a man, and what man possesses all riches. So one of your brothers will live—you choose.”

YUDHI-SHTHIRA said:

“The dark one with red eyes, shot up like a great *shala* tree, broad-chested and mighty-armed—Nákula. Let him live, *yaksha*.”

The *yaksha* said:

“Bhima-sena is dear to you, this Árjuna is the support of you all; why, king, do you want Nákula, a half brother, to live? Giving up Bhima, whose strength is equal to a herd <sup>125</sup> of ten thousand elephants, you want Nákula to live? People say that he, Bhima-sena, is dear to you. Then what kind of

Tath' āinām manujāḥ pṛahur Bhīmasenām priyām tava  
atha ken' ānubhāvena sāpatnam jīvam icchasi?

Yasya bāhuḥbalām sarve Pāṇḍavāḥ samupāsate  
Arjunaṁ tam apāhāya Nakulaṁ jīvam icchasi?»

YUDHIṢTHIRA uvāca:

«Dharma eva hato hanti, dharmo rakṣati rakṣitah.  
tasmād dharme na tyajāmi, mā no dharmo hato 'vadhīt.  
Ānṛśamṣyam paro dharmah param'ārthāc ca me matam.  
ānṛśamṣyam cikīrṣāmi: Nakulo yakṣa jīvatu.

130 Dharmaśīlah sadā rājā iti mām mānavā viduḥ.  
svaḥdharmān na caliyāmi; Nakulo yakṣa jīvatu.  
Kuntī c' āiva tu Mādrī ca dve bhārye tu pitur mama  
ubhe saputre syātām vai iti me dhīyate matih.  
Yathā Kuntī tathā Mādrī, višeṣo n' āsti me tayoh  
mātṛbhyām samam icchāmi: Nakulo yakṣa jīvatu.»

YAKṢA uvāca:

«Tasya te 'rthāc ca kāmāc ca ānṛśamṣyam param matam  
tasmāt te bhrātarah sarve jīvantu Bharata'ṛṣabha.»

VAIŚAMPĀYANA uvāca:

314.1 Tatas te yakṣaḥvacanād udatiṣṭhanta Pāṇḍavāḥ  
kṣut|pipāse ca sarveṣām kṣaṇena vyagacchatām.

YUDHIṢTHIRA uvāca:

«Sarasy ekena pādena tiṣṭhantam aparājitatam  
pṛcchāmi ko bhavān devo? na me yakṣo mato bhavān.  
Vasūnām vā bhavān eko Rudrāṇām atha vā bhavān  
atha vā Marutām śreṣṭho vajrī vā tridaś'ēśvarah?»

feeling is it that makes you want your half brother alive? Abandoning Árjuna, on the strength of whose arms all the Pándavas depend, you want Nákula to live?"

YUDHI·SHTHIRA said:

"The Law hurt, the Law hurts: protected, it protects. Therefore, that the Law may not abandon us, I don't abandon the Law. Compassion I consider the highest Law, superior even to the highest goal. My wish is to practice compassion: *yaksha*, let Nákula live! People know this of me: that the king is ever the Law personified. I shall not stray from my inherent duty: *yaksha*, let Nákula live! Kuntí and Madri were my father's two wives: my wish is that they should both have sons. As is Kuntí, so is Madri: for me there is no difference between them. I want the same for both my mothers: *yaksha*, let Nákula live!" 130

The *yaksha* said:

"Since you regard compassion as superior to profit or pleasure, all your brothers shall live, bull of a Bharata."

VAISHAM·PÁYANA said:

Then, because of the *yaksha*'s words, the Pándavas stood 314.1 up, and the hunger and thirst of them all disappeared in an instant.

YUDHI·SHTHIRA said:

"What god are you, I ask, standing on one leg in a pool, unconquerable? I can't think you're a *yaksha*. Are you one of the Vasus or Rudras, or the best of the Maruts, or the lord of the gods, the thunderbolt-wielder\*? My brothers here are the conquerors of hundreds and thousands—I don't see

Mama hi bhrātara ime sahasraśatajyodhinaḥ  
 tam yodhaṁ na prapaśyāmi yena sarve nipātitāḥ.  
 5 Sukhaṁ pratiprabuddhānām indriyāṇy upalakṣaye.  
 sa bhavān suhṛdo 'smākam atha vā nah pitā bhavān?»

YAKṢA uvāca:

«Aham te janakas tāta Dharmo mṛdu|parākrama  
 tvāṁ didṛkṣur anuprāpto; viddhi māṁ Bharata'ṛṣabha.  
 Yaśaḥ satyaṁ damaḥ śaucam ārjavam hrīr acāpalam  
 dānaṁ tapo brahmacaryam ity etās tanavo mama.  
 Ahimsā samatā śāntis tapaḥ śaucam amatsaraḥ  
 dvārāṇy etāni me viddhi, priyo hy asi sadā mama.  
 Diṣṭyā pañcasu rakto 'si, diṣṭyā te ṣaṭ|padī jitā,  
 dve pūrve madhyame dve ca dve c' ānte sāmparāyike.  
 10 Dharmo 'ham iti bhadram te! jijñāsus tvāṁ ih' āgataḥ.  
 ānṛśamsyena tuṣṭo 'smi varam dāsyāmi te 'nagha.  
 Varam vṛṇīṣva rāj'ēndra dātā hy asmi tav' ânagha  
 ye hi me puruṣā bhaktā na teṣām asti durgatiḥ.»

YUDHIṢṬHIRA uvāca:

«Araṇī|sahitaṁ yasya mṛgo hy ādāya gacchati  
 tasy' āgnayo na lupyeran, prathamo 'stu varo mama.»

DHARMA uvāca:

«Araṇī|sahitaṁ tasya brāhmaṇasya hṛtam mayā  
 mṛga|veṣeṇa Kaunteya jijñās" |ārtham tava prabho.»

VAIŚAMPĀYANA uvāca:

«Dadān' īty» eva bhagavān uttaram pratyapadyata.  
 «anyam varaya, bhadram te! varam tvam amar'opama.»

that warrior who can slay them all. I can see that their senses 5  
have been sweetly awakened—are you, lord, our friend? Or  
are you our father?"

The *yaksha* said:

"My son, so mild in your power, I am your father, the Law. Know that I have come because I wanted to see you, bull of the Bharatas. Fame, truth, self-control, purity, honesty, modesty, steadiness, liberality, asceticism, chastity—these are my bodies. Nonviolence, equanimity, peace, asceticism, purity, lack of envy —know that these are my doors. You are ever dear to me. It is fortunate that you are devoted to the five,\* it is fortunate that you have conquered the six states—two early, two between, two at the end, leading to the next world. Honor be yours. I am the Law, come 10 here to examine you. I am pleased by your compassion: I shall give you a gift, blameless man. Lord of kings, blameless man, choose a gift, for I shall give it. Nothing bad happens after death to those men who are devoted to me."

YUDHI-SHTHIRA said:

"May the fire ritual of the brahmin whose fire sticks the deer carried away not be disrupted. Let that be my first gift."

The LAW said:

"Lord Kauntéya, in the guise of a deer I took the brahmin's fire sticks in order to test you."

VAISHAM-PÁYANA said:

"I give it!" said the lord in reply. "Honor to you! Choose another gift, man like an immortal."

## YUDHIŠTHIRA uvāca:

15 Varṣāṇi dvādaś’ āraṇye trayodaśam upasthitam.  
tatra no n’ âbhijānīyur vasato manujāḥ kva cit.

## VAIŚAMPĀYANA uvāca:

«Dadān’ īty» eva bhagavān uttaram pratyapadyata.  
bhūyaś c’ âsvāsayām āsa Kaunteyām satya|vikramam:  
«Yady api svena rūpeṇa cariṣyatha mahīm imām  
na vo vijñāsyate kaś cit triṣu lokeṣu Bhārata.  
Varṣam trayodaśam idam mat|prasādāt Kur’|ūdvahāḥ  
Virāṭa|nagare gūḍhā avijñātāś cariṣyatha.  
Yad vah saṃkalpitam rūpam manasā yasya yādṛśam  
tādṛśam tādṛśam sarve chandato dhārayiṣyatha.  
20 Araṇī|sahitam c’ ēdam brāhmaṇāya prayacchata  
jijñās”|ārtham mayā hy etad āhṛtam mṛga|rūpiṇā.  
Pravṛṇīṣv’ āparam saumya varam, iṣṭam dadāni te.  
na tṛpyāmi nara|śreṣṭha prayacchan vai varāṁs; tayā  
Tṛṭīyam gṛhyatām putra varam apratimam mahat.  
tvam hi mat|prabhavo rājan Viduraś ca mam’ āmśajah.»

## YUDHIŠTHIRA uvāca:

«Deva|devo mayā dṛṣṭo bhavān sākṣāt sanātanaḥ  
yam dadāsi varam tuṣṭas tam grahīṣyāmy aham pitah.  
Jayeyam lobha|mohau ca krodhaḥ c’ âhaṁ sadā vibho  
dāne tapasi satye ca mano me satataḥ bhavet.»

## DHARMA uvāca:

25 «Upapanno guṇaiḥ etaiḥ svabhāven’ âsi Pāṇḍava  
bhavān dharmaḥ punaś c’ āiva yath”|ōktam te bhavīṣyati.»

YUDHI·SHTHIRA said:

We have been twelve years in the forest, and the thirteenth 15 is starting. Wherever we dwell, may men fail to recognize us there.

VAISHAM·PÁYANA said:

“I give it!” said the lord in reply. And again he reassured Kauntéya, whose prowess was truth. “Even if you wander this earth in your own shape, Bhárata, no one in the three worlds will recognize you. By my grace, offspring of the Kurus, you shall spend this thirteenth year in Viráta’s city, hidden and unrecognized. Whatever appearance each of you proposes, that you shall all assume, according to your desire. And return these fire sticks to the brahmin, for, in 20 order to examine you, they were borne away by me in the form of a deer. Choose another gift, excellent man—I shall give you what you desire. I am not yet satisfied, best of men, with giving gifts to you. Take a third, immeasurably great gift, my son. For you, king, were born of me, and Vídura of a portion of me.”

YUDHI·SHTHIRA said:

“Eternal lord, god of gods, I have seen you with my own eyes. I am satisfied to take whatever gift you give me, father. Lord, may I conquer greed, delusion and anger forever. May my mind be always on liberality, asceticism and truth.”

The LAW said:

“You are endowed with these qualities by your own na- 25 ture, Pándava. You are the Law lord—what you asked for you shall have.”

## VAIŚAMĀPĀYANA uvāca:

Ity uktv” ântardadhe dharmo bhagavāl loka|bhāvanah  
 sametāḥ Pāṇḍavāś c’ āiva sukha|suptā manasvinah.  
 Upetya c’ āśramam vīrāḥ sarva eva gata|klamāḥ  
 āraṇeyam dadus tasmai brāhmaṇaya tapasvine.

Idam samutthāna|samāgatam mahat  
 pituś ca putrasya ca kīrti|vardhanam  
 paṭhan narah syād vijit’|ēndriyo vaśī  
 sa|putra|pautraḥ śata|varṣa|bhāg bhavet.  
 Na c’ āpy adharme na suhṛd|vibhedane  
 para|sva|hāre para|dāra|marśane  
 kadarya|bhāve na ramen manah sadā  
 nr̥ṇām sad|ākhyānam idam vijānatām.

## VAIŚAMĀPĀYANA uvāca:

315.1 Dharmeṇa te ’bhyanujñātāḥ Pāṇḍavāḥ satya|vikramāḥ  
 ajñāta|vāsam vatsyantaś channā varṣam trayodaśam  
 Upopaviṣṭā vidvāṁsaḥ sahitāḥ samśita|vratāḥ  
 ye tad|bhaktā vasanti sma vana|vāse tapasvinah.

Tān abruvan mah”ātmānah sthitāḥ prāñjalayas tadā  
 abhyanujñāpayiṣyantas tam nivāsam dhṛta|vratāḥ:  
 «Viditam bhavatām sarvam Dhārtarāṣṭrair yathā vayam  
 chadmanā hṛta|rājyāś c’ ānyāś ca bahuśaḥ kṛtāḥ.  
 5 Uṣitāś ca vane kṛcche vayaṁ dvādaśa vatsarān  
 ajñāta|vāsa|samayam śeṣam varṣam trayodaśam.

VAISHAM·PÁYANA said:

Having said this, the Law, the blessed lord who promotes the welfare of the worlds, disappeared, and the high-minded Pándavas slept together peacefully. Refreshed, the heroes all returned to the hermitage, and gave the fire sticks to that ascetic brahmin.

The man whose senses are controlled,  
Who is master of himself,  
Who tells this fame-enhancing story of the recovery,  
and the reunion of father and son,  
Shall live for a hundred years with his sons and  
grandsons.  
And men who know this true story  
Shall never take delight in unlawfulness,  
Splitting up friends, taking another's property,  
Adultery or miserliness.

VAISHAM·PÁYANA said:

Dismissed by the Law, the Pándavas, whose prowess was 315.1 truth, preparing to spend their thirteenth year disguised and unrecognized, seated themselves close to the wise ascetics, whose vows were strict, and who, through devotion, had been living in the forest with them.

Then, sitting with folded hands, the great-spirited men spoke to them, wanting them to assent to the end of the way of life to which they had been vowed:

“How the Dharta·rashtras deprived us of our kingdom through deceit, and did many other things, is all known to you. We have lived a difficult life in the forest for twelve 5 years: the thirteenth year, which we have to spend unrec-

Tad vatsyāmo vayaṁ channās, tad anujñātum arhatha.  
 Suyodhanaś ca duṣṭ'ātmā Karṇāś ca saha|Saubalaḥ  
 Jānanto viṣamaṁ kuryur asmāsv atyanta|vairiṇāḥ  
 yukt'ācārāś ca yuktāś ca paurasya svā|janasya ca.  
 Api nas tad bhaved bhūyo yad vayaṁ brāhmaṇaiḥ saha  
 samastāḥ sveṣu rāṣṭreṣu svā|rājya|sthā bhavemahi?»

## VAIŚAMPĀYANA uvāca:

Ity uktvā duḥkha|śok'ārtah śucir dharma|sutas tadā  
 saṁmūrchito 'bhavad rājā s'āśru|kaṇṭho Yudhiṣṭhirah.  
 10 Tam ath' āsvāsayan sarve brāhmaṇā bhrātṛbhiḥ saha.  
 atha Dhaumyo 'bravīd vākyam mah"ārthaṁ nṛpatiṁ tada:  
 «Rājan vidvān bhavān dāntah satya|saṁdho jit'ēndriyah.  
 n' āivam|vidhāḥ pramuhyanti narāḥ kasyām cid āpadi.  
 Devair apy āpadah prāptāś channaiś ca bahuśas tathā  
 tatra tatra sapatnānām nigrah'ārthaṁ mah"ātmabhiḥ.  
 Indrena Niṣadhān prāpya giri|prasth'āśrame tada:  
 channen' ḫṣya kṛtaṁ karma dviṣatām ca vinigrahe.  
 Viṣṇun" āśva|śirah prāpya tath" Adityām nivatsyatā  
 garbhe vadḥ'ārthaṁ daityānām ajñāten' ḫṣitām ciram.  
 15 Prāpya vāmana|rūpeṇa pracchannām Brahma|rūpiṇā  
 Baler yathā hṛtaṁ rājyam vikramais tac ca te śrutam.  
 Hut'āśanena yac c' āpah praviṣya channam āsatā  
 vibudhānām kṛtaṁ karma tac ca sarvam śrutaṁ tvayā.  
 Pracchannām c' āpi dharma|jñā Hariṇ" āri|vinigrahe  
 vajraṁ praviṣya Śakrasya yat kṛtaṁ tac ca te śrutam.  
 Aurvena vasatā channam ūrau Brahma|rṣiṇā tada

ognized, remains. Give us permission to live hidden in that way. Should evil-spirited Suyódhana, and Karna, together with Sáubala, discover us, they will make very bad trouble for our relatives and townsfolk; they are committed and dedicated to that kind of action. Can it be that, once again, we shall be established in our sovereignty, united, alongside brahmins, in our kingdoms?"

VAISHAM·PÁYANA said:

Saying this, his voice full of tears, pure King Yudhi·sh-thira, the Law's son, overcome by sorrow and grief, passed out. All the brahmins, and his brothers, revived him. Then 10 Dhaumya made a speech of great moment to the king:

"You are wise, king, mild—a promise-keeper who has controlled his senses. Such men are not discomfited, whatever the emergency. In an emergency, even the great-spirited gods have often hidden themselves in various places so as to overcome their rivals. After going to the Níshadhas, Indra lived in hiding in a refuge on a table-top mountain and did the job of subduing his enemies. Before lying in Ádi-ti's womb, Vishnu, wearing a horse's head, lived for a long time unrecognized in order to kill the *daityas*. You have 15 heard how he whose form is Brahman\* hid in the shape of a dwarf, and with his strides took the kingdom from Bali. You have heard everything that Fire did for the gods, once he had entered the waters and hidden himself. And you have heard, Law-knower, what Hari did to subdue his enemies, having entered Shakra's thunderbolt and hidden himself there. You have heard, sinless son, what the brahmin seer Aurva did for the gods, lying hidden in his mother's\* thigh.

yat kṛtam tāta deveṣu karma tat te 'nagha śrutam.

Evaṁ Vivasvatā tāta channen' ottamaḥ tejasā  
nirdagdhaḥ śatratvāḥ sarve vasatā bhuvi sarvaśah.

20 Viṣṇunā vasatā c" āpi gṛhe Daśarathasya vai  
daśaḥ grīvo hataś channam samyuge bhīmaḥ karmanā.  
Evam ete mah"ātmānah pracchannās tatra tatra ha  
ajayañ śatratvān yuddhe; tathā tvam api jesyasi.»

Tathā Dhaumyena dharmājñō vākyaiḥ samparitośitah  
śāstraḥ buddhyā svāḥ buddhyā ca na cacāla Yudhiṣṭhirah.

Ath' ābravīn mahāḥ bāhur Bhīmaseno mahāḥ balah  
rājānam balinām śreṣṭho girā sampariḥarṣayan:

«Avekṣayā mahāḥ rāja tava Gāṇḍīvaḥ dhanvanā  
dharm'ānugatayā buddhyā na kiṁ cit sāhasaṁ kṛtam.

25 Sahadevo mayā nityam Nakulaś ca nivāritau  
śaktau vidhvamsane teṣām śatrūṇām bhīmaḥ vikramau.  
Na vayam tat prahāsyāmo yasmin yokṣyati\* no bhavān.  
bhavān vidhātām tat sarvam; kṣipram jesyāmahe ripūn.»

Ity ukte Bhīmasenena brāhmaṇāḥ param'āśiṣā  
uktvā c' āpṛcchya Bharatān yathā svān svān yayur gṛhān.  
Sarve vedaḥ vido mukhyā yatayo munayas tathā  
asedus te yathāḥ nyāyam punar darśanaḥ kāṅkṣiṇāḥ  
Saha Dhaumyena vidvāṁsas tathā pañca ca Pāṇḍavāḥ  
utthāya prayayur vīrāḥ Kṛṣṇām ādāya dhanvinah.

30 Krośāḥ mātrām upagamya tasmād deśān nimittataḥ  
śvoḥ bhūte manujaḥ vyāghrāś channaḥ vās'ārtham udyatāḥ  
Pṛthakśāstraḥ vidoḥ sarve sarve mantraḥ viśāradāḥ  
samdhīḥ vīgrahaḥ kālaḥ jñā mantrāya samupāviśan.

So too Vivásvat, my boy, whose luster is supreme, who lived hidden on earth, and entirely incinerated all his enemies. Living disguised in Dasha·ratha's house,\* Vishnu, whose deeds are terrible, killed the ten-headed one in combat. So these great souls, hiding in various places, defeated their enemies in battle. In that way, you too shall be victorious.” 20

Thus the Law-knower was comforted by Dhaumya's words; because of his inherent knowledge, and because he knew the texts, Yudhi·shthira did not falter. Then the foremost of the strong, supremely strong, great-armed Bhima·sena spoke encouraging words to the king:

“Out of respect for you, great king, the Gandíva bowman, with an intelligence in line with the Law, has not done anything violent. Saha·deva and Nákula, whose prowess is terrible, and who have the power to crush their enemies, are constantly restrained by me. We shall not give up what you employ us to do. You direct everything—we shall quickly conquer our enemies.” 25

So spoke Bhima·sena. Then the brahmins, having pronounced the greatest blessings, took leave of the Bharatas, and went each to his own home. Then all the preeminent, Veda-knowing ascetics and hermits departed, in the hope that they would see them again. Along with Dhaumya, the five wise Pándavas rose up, and, taking Krishná, the archer heroes set out.

Having gone, for a reason, only within shouting distance 30 of that place, on the next day those tigerish men, ready for their life in disguise, all familiar with different techniques, all experienced in conference, knowing the time for peace and the time for war, sat down together in council.



## NOTES

**Bold** references are to the English text; **bold italic** references are to the Sanskrit text. An asterisk (\*) in the body of the text marks the word or passage being annotated.

273.1 The special accenting of Krishná on the final syllable is in order to properly differentiate her name, *Kṛṣṇā* (with a Sanskrit feminine ending), from that of the well-known, male, Krishna, *Kṛṣṇa*. **Krishná's abduction:** i.e. the abduction of Dráupadi, the Pándavas' wife.

273.6 KINJAWADEKAR's *bhagavān* emended to *balavān*.

273.12 KINJAWADEKAR's *iyam* emended to *ayam*.

275.40 **Because he made the worlds cry out:** a play on *rāvayām*, “causing to cry out,” so deriving an etymology of Rávana's name from the verbal root *ru*, “to cry out.”

276.6 **The grandfather:** Brahma.

277.26 **Rághava:** Rama.

277.39 **His sandals:** i.e., Rama's sandals, demonstrating the latter's superiority.

277.43 **Rághava:** Rama.

277.55 **Trident-bearer:** Shiva.

278.13 **Kákutstha:** Rama.

278.14 **Performed the water offering for himself:** in anticipation of his death.

278.17 **The princess of Vidéha:** Sita.

278.19 **Rudra after the stellar deer:** in a well-known myth, Rudra (Shiva) disrupts the gods' sacrifice, which then flees to the sky in the form of a deer.

278.28 **Rághava:** Rama.

278.38 **The delight of Raghu:** Rama.

278.40 KINJAWADEKAR's *smaret* emended to *smare*.

279.11 **He:** i.e., Rávana.

279.16 KINJAWADEKAR's *Vaidehīm iti* emended to *Vaidehī neti*.

## NOTES

279.38 **His right arm:** i.e., the demon's.

280.38 KINJAWADEKAR's *tārāpatisamaujasam* emended to *tārāpatim iva cyutam*.

280.41 **Nándana:** Indra's celestial pleasure garden.

280.42 **Ashóka:** a type of tree.

280.53 KINJAWADEKAR's *ādṛtāḥ* emended to *āditāḥ*.

281.3 **Ashóka:** a type of tree.

281.5 KINJAWADEKAR's *na* emended to *sa*.

281.21 KINJAWADEKAR's *opayikī* emended to *aupayikī*.

281.27 **Mákara-bannered god:** the Mákara is a mythical crocodile-like animal; one is represented on the banner of Kama, the god of love.

282.27 **The son of the Wind:** Hanúmat.

282.30 **The princess of Míthila:** Sita.

282.39 **Yójanas:** according to some calculations, a *yójana* is a distance of about nine miles.

282.47 **Son of Vínata:** Gáruda.

282.59 **My father:** the Wind.

282.70 **The arrow thrown at the crow on Chitra-kuta peak:** an incident in which Rama had saved Sita from a pestering crow.

283.5 KINJAWADEKAR's *śatasasrāṇi* (misprint?) emended to *śatasasrāṇi*.

283.32 **Kusha grass:** sacred grass used in Vedic ritual.

283.38 **Váruna's resort:** the sea.

284.3 **Khádira wood:** wood used for making sacrificial posts.

284.23 **The joy of Raghu:** Rama.

284.28 **Shirísha:** a delicate flower similar to the mimosa.

284.40 **Sumítra's son:** Lákshmana.

285.6 **Úshanas:** the preceptor of the demons.

285.7 **Brihas·pati:** the preceptor of the gods.

288.3 **Husband of Shachi:** Indra.

288.17 **KINJAWADEKAR's *pāśva*** (misprint?) emended to *pārśve*.

289.17 **Before he had performed his daily rites:** since, according to Vibhíshana (in the RAMĀYANA), he will be invincible if allowed to complete them.

289.27 **Ashóka:** a type of tree.

291.4 **Imperishable one:** Yudhi·shthira.

291.17 **Pure-spirited god:** Brahma.

291.61 **He returned again:** i.e., Rama returned again.

292.4 **The thunderbolt-wielder:** Indra.

293.9 **Sávitri mantra:** a famous and powerful mantra (also known as Gáyatri) addressed to the Sun. Taken from Rg Veda 3.62.10, it is supposed to be recited by every male who has been initiated into Vedic ritual at his morning and evening rites.

293.10 **Sávitri:** the personification of the mantra as a goddess.

293.11 **Agni-hotra:** the daily oblation made to the fire, and the ritual named after it. The Savítri mantra is recited as part of this ritual.

293.14 **KINJAWADEKAR's *apatyāthah*** emended to *apatyārthah*.

293.15 **Twice-born:** those initiated into Vedic ritual, especially brahmins.

293.16 **The Grandsire:** Brahma.

293.17 **The Self-existent:** Brahma.

294.12 “**Sátyavat**”: literally “possessing the truth” (*satya/vat*).

294.13 “**Chitráshva**”: literally ‘has painted horses’ (*citr’/âśva*).

295.4 **Kusha:** species of grass, regarded as sacred, and so a suitable seat for a king.

295.12 **KINJAWADEKAR's *sutah*** emended to *sutām*.

295.23 For KINJAWADEKAR's *sāvitryā glāyamāmāyās tiṣṭhantyās tu* read *sāvitryās tu śayānāyās tiṣṭhantyāś ca*.

## NOTES

297.19 **The south:** the direction of death. Yama is Dákshina·pati, “the lord of the south.”

297.23 KINJAWADEKAR’s *tatvārthadarśinah* emended to *tattvārtha-darśinah*.

297.36 KINJAWADEKAR’s *eyam* (misprint?) emended to *evam*.

297.34 Status as Yama: “Constrainer”; he constrains creatures and leads them off, but he does so under the constraint of natural law, not because he wants to.

297.49 **The Nobles:** lit. the Aryans, the self-designation of those who brought Vedic culture into the subcontinent.

297.51 KINJAWADEKAR’s *manonukulam* emended to *manonukūlam*.

297.70 **Asmi iti:** with hiatus.

297.110 KINJAWADEKAR’s *uttareṇah* (misprint?) emended to *uttareṇa*.

299.16 **Kámyaka:** one of the areas in which the Pándavas were living in exile in the forest.

300.9 KINJAWADEKAR’s *yogardhirūpavān* (misprint?) emended to *yo-garddhirūpavān*.

300.38 KINJAWADEKAR’s *vīddhi* (misprint?) emended to *viddhi*.

301.16 **Left-handed archer:** Árjuna.

304.9 **Chyávana . . . Sukánya:** see “The Forest” 3.122f. (Crit. Ed. 3.121f.) for an account of this episode.

304.14 KINJAWADEKAR’s *yatā* (misprint?) emended to *yat*.

304.17 KINJAWADEKAR’s *ukta* emended to *ukte*.

304.17 KINJAWADEKAR’s *asmat* emended to *asya*.

307.13 The verbal root *kan* means “to desire”; *kanyā* is a noun, derived from the root, meaning “young girl” or “virgin.”

308.26 **The *suta*:** Ádhiratha (see 3.309); the designation *suta* shows that he is of mixed caste.

309.13 **Vasu·shena:** derived here from the word meaning “valuable” (*vasu*).

309.16 The city named after the elephant: Hástina-pura.

310.18 KINJAWADEKAR's *āyān* emended to *āyann*.

310.27 The very one you want: Árjuna.

310.38 He is "Karna": *karṇa* means "ear."

310.42 KINJAWADEKAR's *Kāmyāśu?* emended to *Kāmyakād*.

310.43 Verse omitted from KINJAWADEKAR's ed. (in error?), supplied from Critical Edition.

310.43 Dvaita-vana: another part of the forest.

311.10 agni-hotra: the daily oblation made to the fire, and the ritual named after it.

312.3 The Suta's son: Karna.

312.40 KINJAWADEKAR's *anuktaiva tu* emended to *avijñāyaiva*.

312.45 KINJAWADEKAR's *sindhuvāraih sacetasaih* emended to *sindhuvārais ca vetasaih*.

313.23 Gandhára king: Duryódhana.

313.32 Himálaya, Pariyátra, Vindhya and Málaya: mountain ranges, here compared to the four stricken Pándavas.

313.44 KINJAWADEKAR's *praśamse puruṣarṣabha* emended to *praśam-set puruṣaḥ prabho*.

313.86 A brahmin is the time for the ritual for the dead: i.e., whenever a brahmin is available there is an opportunity to perform the ritual.

313.89 KINJAWADEKAR's *ārjam* (misprint?) emended to *ārjavam*.

313.98 A stupid person. . . : in the Sanskrit a single answer is provided to both questions, which can be read in either of the ways indicated in the translation.

313.111 A servant: i.e., someone belonging to the *śūdra* class or estate, which is not allowed access to the Veda.

314.3 The thunderbolt-wielder: Indra.

314.9 The five: according to the commentator Nila-kantha, freedom from passions, restraint, indifference, endurance and meditation. The six states: according to Nila-kantha, hunger and

## NOTES

thirst, grief and delusion, decrepitude and death.

315.15 **He whose form is Brahman:** Vishnu.

315.18 “His mother’s” supplied.

315.20 **Disguised in Dasha-ratha’s house:** as Rama. **The ten-headed one:** Rávana.

315.26 KINJAWADEKAR’s *yokṣyati* emended to *mokṣyati*.



## PROPER NAMES AND EPITHETS

## MAHĀBHĀRATA —THE FOREST

ĀCHYUTA Yudhi·shthira

ĀDHIRATHA Karna's foster father

ĀDITI Vedic goddess of space; mother of the gods

ĀDITYAS a collection of gods

AGNI fire, and the fire god

AJA a king of the Ikshváku dynasty; father of Dasha·ratha; grandfather of Rama, Lákshmana, Shatru·ghna and Bharata

AJÁTA·SHATRU Yudhi·shthira

ĀNGADA a commander in Sugríva's monkey-army; son of Valin and Tará; nephew of Sugríva

ĀPA·STAMBA ancient seer and priest

ĀPSARAS celestial "nymphs"; companions of the *gandhárvas*

ĀRJUNA third of the five Pándava brothers; = Dhanam·jaya = Partha Dhanam·jaya

ĀRUNA the god of the dawn; Jatáyu's father

ĀRUJA one of the Pishácha and demon warriors

ASHVA·PATI king of the Madras; father of Savítri

ASHVINS twin gods; fathers of the Pándava twins, Nákula and Saha·deva, by Madri

ATHÁRVA·SHIRAS name of an Upanishad

AURVA brahmin seer miraculously born from his mother's thigh

AVÍNDHYA a minister of Rávana

BALA one of the monkey-army

BALI a king tricked by Vishnu, in the shape of a dwarf, into giving his kingdom to the brahmins

BHIMA second of the five Pándava brothers; = Bhima·sena = Vrikódara

BHIMA·SENA Bhima

BHARAD·VAJA an ancient seer

BHARATA (1) son of Dasha·ratha and Kaikéyi; younger brother of Rama

## PROPER NAMES AND EPITHETS

**BHARATA** (2) prototypical ruler of northern India; ancestor of most of the characters in the *MAHA-BHÁRATA*

**BHÁRATA** descendant of Bharata; Yudhi-shthira

**BRAHMA** creator god; = the Grandsire; = the Self-existent

**BRAHMAN** the Absolute, equated at 315.15 with Vishnu

**BRIHAS-PATI** the priest or preceptor of the gods

**CHANDA-BALA** one of the monkey-army

**CHÁRANAS** celestial beings

**CHITRÁSHVA** “having painted horses”; = Sátyavat

**CHYÁVANA** an ancient seer; husband of Sukánya

**DADHI-MUKHA** a monkey general; Sugríva’s uncle

**DAITYA** one of a group of anti-gods

**DALBHYA** an ancient seer

**DÁNAVA** one of a group of anti-gods

**DASHA-RATHA** father of Rama, Lákshmana, Shatru-ghna and Bharata; king of Ayódhya

**DÚSHANA** a demon general

**DHRITA-RASHTRA** the blind Kuru king; father of the hundred Káuravas, including Duryódhana

**DHANAM-JAYA** Árjuna

**DHARMA** the personification of the Law (dharma); a god, and Yudhi-shthira’s father

**DHARTA-RSHTRAS** the Káuravas

**DHAUMYA** (1) an ancient seer

**DHAUMYA** (2) family priest of the Pándavas

**DHUMRÁKSHA** a demon general

**DIRGHA-JIHVA** a demoness at Rávana’s palace

**DRÁUPADI** wife of the five Pándava brothers; Drúpada’s daughter; = Krishná

## MAHĀBHĀRATA —THE FOREST

DRONA brahmin warrior; teacher of the Káuravas and Pándavas; father of Ashva·ththaman

DRÚPADA king of the Panchálas; father of Dráupadi

DÚNDUBHI a *gandhárvi* who descends into the world of men as the hunchback Mánthara

DURYÓDHANA eldest son of Dhrita·rashtra; king of the Káuravas

DVI·VIDA one of Sugriva's counsellors, and a general in the monkey-army

DYUMAT·SENA king of the Shalvas; husband of Shaibya; father of Sátyavat

GAJA a monkey general

GANDHA·MÁDANA (1) a monkey general

GANDHA·MÁDANA (2) a mountain in the Himálayas

GANDHÁRA (king) Duryódhana

GANDHÁRVI a female *gandhárva*

GANDHÁRVA celestial beings; companions of the *ápsaras*

GANDÍVA (bowman) Árjuna

GÁRUDA a bird deity; Vishnu-Krishna's “vehicle,” or mount; son of Vínata

GÁUTAMA an ancient seer

GAVÁKSHA a monkey general

GÁVAYA a monkey general

GUDA·KESHA Árjuna

GÚHYAKA a celestial being associated with Kubéra

HANÚMAT popularly known as Hanúman; one of Sugriva's counsellors, and a general in the monkey-army; son of Vayu (the Wind)

HARI (1) one of the Pishácha and demon warriors

HARI (2) Vishnu

IKSHVÁKU the first king of Ayódhya; dynasty named after him

INDRA king of the gods; father of Árjuna; = Shakra = Vásava

## PROPER NAMES AND EPITHETS

INDRA·JIT eldest son of Rávana; = Megha·nada; known by the epithet “Indra·jit” – “Conqueror of Indra” – because he once overcame the god Indra in battle

ISHÁNA = a form of Shiva, one of the two great Hindu gods (cf. Vishnu)

JATÁYU king of the vultures

JAMAD·AGNYA brahmin with warrior tendencies

JÁMBAVAT the king of the bears; one of Sugríva's counsellors

JAMBHA one of the *pishácha* and demon warriors

JÁNAKI = Sita

JÁNAKA king of Vidéha; Sita's father

JANAM·EJAYA a king; direct descendant of the Pándavas; the Maha·bhá-rata is recited to him by Vaisham·páyana

JAYAD·RATHA king of Sindh; brother-in-law of Duryódhana; during their exile in the forest, abducts the Pándavas' wife, Dráupadi (= Krish-ná)

JISHNU Árjuna

KABÁNDHA a monster; takes its name from a round-bellied water pot, or cask, which it resembles

KAÍKÉYI one of Dasha·ratha's wives; Bharata's mother

KÁKUTSTHA “descendant of Kakútstha”; = Rama; = (less frequently) Lákshmana

KARNA ally of Duryódhana; the Pándavas' older half brother; son of Kuntí and the Sun; foster son of Ádhiratha and Radha; = Radhéya = Vrishna = Vasu·shena

KÁUNTEYA Yudhi·shthira

KÁUSALYA wife of Dasha·ratha; mother of Rama; princess of Kósala

KÉTAKAS a kind of tree or bush

KHARA (1) one of the *pishácha* and demon warriors

KHARA (2) Rávana's younger brother

## MAHĀBHĀRATA —THE FOREST

KIM·NARA “quasi-man”; similar to *yaksha*, but resembling a man; = Kim·púrusha

KIM·PÚRUSHĀ = *kim·nara*

KÓSALA country of which Ayódhya is the capital

KRATHA a commander in Sugríva’s monkey-army

KRODHA·VASHA one of the *pishácha* and demon warriors

KRISHNÁ = Dráupadi

KRISHNA descent (*avatár*) of the god Vishnu; allied to the Pándavas

KUBÉRA lord of riches; leader of the *yakshas* and demons; = Vaishrávana

KUMBHA·KARNA “pot-eared”; Rávana’s giant brother

KÚMUDA one of Sugríva’s monkey followers

KUNTÍ adopted daughter of King Kunti·bhoja; wife of Pandu; mother of the three eldest Pándava brothers, and, by the Sun, of Karna; = Pritha

KUNTI = Kunti·bhoja

KUNTI·BHOJA foster father of Kuntí

KURUS (best of the) Yudhi·shthira

KURUS descendants of Kuru; the Káuravas and Pándavas; sometimes just the sons of Dhrita·rashtra and their followers

LÁKSHMANA younger half brother of Rama; elder twin brother of Shatru·ghna; son of Dasha·ratha and Sumítra

LANKA name of an island; Rávana’s capital city on that island

LÓMASHA seer accompanying the Pándavas and Dráupadi

MADRAS people of the North; ruled over by Ashva·pati

MÁDREYA “son of Madri” (Nákula)

MADRI Pandu’s second wife; mother of the Pándava twins Nákula and Saha·deva

MÁGHAVAT Indra

MAINDA one of Sugríva’s counsellors, and a general in the monkey-army

MÁLAVI wife to Ashva·pati

## PROPER NAMES AND EPITHETS

MÁLAVA descendants of Málavi

MÁLINI a demoness; mother of Vibhíshana

MANDÓDARI Rávana's favorite wife; mother of Indra·jit

MÁNTHARA Kaikéyi's maidservant; incarnation of Dúndubhi

MANU first man, and progenitor of the human race; archetypal sage

MARÍCHA demon; once a minister of Rávana

MARKANDÉYA ancient brahmin sage; narrator of the stories of Rama and Sávitri

MARUTS storm gods, forming Indra's entourage

MÁTALI Indra's charioteer

MAYA architect of the *daityas*; earthly counterpoint of Vishva·karman

MÍTHILA capital city of Vidéha; ruled by Jánaka

NÁKULA one of the Pándava twins (brother of Saha·deva); son of Madri and the Ashvins

NALA a monkey general

NALA·KÚBARA son of Kubéra (= Vaishrávana); nephew of Rávana; husband of Rambha

NÁNDANA Indra's garden

NANDI·GRAMA a village

NÁRADA an ancient seer

NARÁYANA name of Vishnu; = Krishna

NIKHÁRVATA a demon

NOLA a monkey general

NÍRRITI goddess of death, evil and dissolution; mother of demons

NÍSHADHAS name of a people

PAKA a *daitya* killed by Indra

PÁNASA a monkey general

PÁNDAVAS the five sons of Pandu, viz. Yudhi·shthíra, Bhíma, Árjuna, Nákula, Saha·deva; their followers and relatives

## MAHĀBHĀRATA —THE FOREST

PANDU heir to the Lunar Dynasty; brother of Dhrita·rashtra; legal father of the Pándavas; husband of Kuntí and Madri

PANDU's son Yudhi·shthira

PANDUS Pándavas

PARTHA DHANAM·JAYA Árjuna

PARTHA "son of Pritha (Kuntí)": Yudhi·shthira

PARTHAS the three Pándava sons of Pritha (Kuntí)

PÁRVANA one of the Pishácha and demon warriors

PÁTANA one of the Pishácha and demon warriors

PÁTUSHA a demon

PÁULASTYA descendant of Pulástya

PAULÓMI a goddess personifying divine power; daughter of Pulóman; wife of Indra; = Shachi

PHÁLGUNA Árjuna

PISHÁCHA low, flesh-eating demon

PRABHÁVATI a female ascetic

PRÁGHASA one of the Pishácha and demon warriors

PRAHÁSTA Rávana's chief counsellor

PRAHLÁDA a *daitya* who, *inter alia*, tried to claim Indra's throne

PRAJA·PATI the secondary creator or demiurge

PRAMÁTHIN a demon

PRÁRUJA one of the Pishácha and demon warriors

PRITHA Kuntí

PURAN·DARA "destroyer of strongholds"; = Indra

PULÁSTYA the father of Vaishrávana (= Kubéra) and (as Víshravas) of Rávana, Vibhíshana and others

PÚSHPAKA a sky-going chariot belonging to Kubéra; taken by Rávana, but retaken by Rama, and returned to Kubéra

PUSHPÓTKATA a demoness; mother of Rávana and Kumbha·karna

## PROPER NAMES AND EPITHETS

PUSHYA name of an asterism

RADHA foster mother of Karna

RADHÉYA Karna

RÁGHAVA “descendant of Raghu”; = Rama

RAGHU Rama's great-grandfather

RAKA a demoness

RAMA son of Dasha-ratha and Kausálya; husband of Sita; half brother of Lákshmana; eventual ruler of Ayódhya; either associated with Vishnu or his incarnation

RAMBHA an *ápsaras*; wife of Nala-kúbara

RANTI·DEVA Sánkriti a king of the Lunar dynasty who spent his wealth on sacrifices (and so on giving to priests)

RÁVANA ten-headed demon-king; ruler of Lanka; son of Víshravas and Pushpótkata

RÓHINI a lunar asterism

RUDRA Vedic storm god; later = Shiva

SHACHI (husband of) Indra

SADHYA celestial being

SAHA·DEVA one of the Pándava twins (brother of Nákula); son of Madri and the Ashvins

SHAIKYA wife of Dyumat-sena; mother of Sátyat

SÁINDHAVA “coming from the country of Sindh (Sindhu)”; Jayad-ratha

SHAKRA Indra

SHÁKUNI king of Gandhára; uncle of Duryódhana, for whom he wins the rigged dicing match against Yudhi-shthira

SHALVA people ruled over by Dyumat-sena

SAMPÁTI vulture king; son of Áruna; brother of Jatáyu

SHARA·BHANGA a seer

SÁRANA demon; one of Rávana's counsellors

SHATRU·GHNA son of Dasha-ratha and Sumítra; younger twin brother

## MAHĀBHĀRATA —THE FOREST

of Lákshmana; half brother of Rama and Bharata

SÁTYAVAT son of Dyumat·sena and Shaibya; husband of Savítri

SAUBALA Shákuni

SAVÍTRI (1) daughter of Ashva·pati; wife of Sátyavat

SAVÍTRI (2) name of a mantra, personified as a goddess; = Gayátri

SHIBI AUSHÍNARA (1) an ancient seer

SHIBI AUSHÍNARA (2) a king renowned for his liberality and unselfishness

SIDDHAS ascetics who have acquired great powers; equivalent celestial beings

SITA wife of Rama; daughter of Jánaka; princess of Vidéha; = Jánaki

SHIVA one of the two great Hindu gods (cf. Vishnu)

SHRI goddess of prosperity

SUGRÍVA the monkey-king; younger brother of Valin

SHUKA one of Rávana's counsellors

SUKÁNYA young wife of the ancient seer Chyávana

SUMÍTRA wife of Dasha·ratha; mother of Lákshmana and Shatru·ghna

SHURA a Yádava; father of Vasu·deva and Pritha (Kuntí)

SHURPA·NAKHA demoness; Rávana's younger half sister

SURYA (god of) the sun

SUSHÉNA a monkey-general

SUVARCHAS Agni

SUYÓDHANA Duryódhana

SVAR·BHANU demon associated with darkness and eclipses

TALA·JANGHA an anti-god

TARA a monkey-general

TARÁ female monkey; daughter of Sushéna; wife of Valin (then of Sugríva); mother of Ángada

TRI·JATA a demoness

## PROPER NAMES AND EPITHETS

TUNDA a demon

ÚSHANAS the priest or preceptor of the demons

VÁISHNAVA constellation governed by Vishnu

VAISHAM·PÁYANA pupil of Vyasa (seer and “author” of the epic); recites the MAHA·BHÁRATA to Janam·ejaya

VAISHRÁVANA = Kubéra

VAIVÁSVATA descendant of Vivásvat; Yama

VAJRA·BAHU a monkey warrior

VAJRA·VEGA a demon

VALA demonic being defeated by Indra

VALIN a monkey-king; ruler of Kishkíndha; elder brother of Sugríva; husband of Tara; father of Ángada

VAMA·DEVA seer; one of Dasha·ratha's ministers

VÁRUNA major god of the Vedic pantheon; in later mythology god of the ocean

VÁSAVA Indra

VASÍSHTHA Vedic seer and priest of the Ikshváku dynasty

VASU·SHENA Karna

VASU·DEVA brother of Pritha (Kuntí)

VASU a class of gods

VATÁPI an anti-god

VAYU god of the wind

VISHNU one of the two great Hindu gods (cf. Shiva); from time to time equated in the MAHA·BHÁRATA with Rama and, in particular, with Krishna

VIBHÍSHANA demon; son of Víshravas and Málini; younger half brother of Rávana

VIDÉHA country ruled by Jánaka

VÍDURA uncle of both sets of cousins (the Kurus and the Pándavas)

VÍJAYA Árjuna

## MAHĀBHĀRATA —THE FOREST

VÍNATA mother of Gáruda

VIRÁTA king of the Matsyas

VIRUPÁKSHA a demon

VISHÁKHA a constellation

VÍSHRAVAS father of Rávana, Vibhíshana and other demons; cf. Pulástya

VISHVA·KARMAN architect of the gods

VISHVA·VASU a *gandhárva*; emerges from Kabándha's body

VIVÁSVAT “the brilliant one” = the Sun

VRIKÓDARA “wolf belly” = Bhima

VRISHA Karna

VRISHNIS Krishna's “race,” and under his protection

VRITRA Vedic demon, the instigator of a universal drought; killed by Indra

YAKSHAS tree spirits, able to assume any shape

YAMA the god of death

YAYÁTI an ancient king

YUDHI·SHTHIRA first of the five Pándava brothers; = Bhárata; = Partha; = “best of the Kurus”

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## MAHĀBHĀRATA —THE FOREST

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